Shepherds

APRIL, 1956

COMMISSION ON
MEMBERSHIP AND EVANGELISM
IN THE
LOCAL CHURCH

Table of Contents

THE EASTER EMPHASIS

The Easter Faith and Our Evangelistic Imperative. 1
by Bishop Marshall R. Reed

Eternal Life 4
by Georgia Harkness

Easter's Changeless Challenge 5

PERSONAL EVANGELISM

Won to Win One 7
by Richard R. Smith, III

THE UPPER ROOM

The Upper Room Chapel 8

Formosa Missionary and *The Upper Room* 18

Year-End Communion in
The Upper Room Chapel 19

El Aposento Alto in Bolivia 23

PROGRAMS OF EVANGELISM

It Happened in Phoenix 9
by Ralph G. Kleen

Virginia Rural Christian Witness Mission 10

ANNUAL MEETING
GENERAL BOARD OF EVANGELISM

A World Program and the Universal Gospel.... 12
by Bishop W. Angie Smith

General Board of Evangelism Meets
at St. Simons Island 16

WORLD EVANGELISM

Faith in Action 20
by Mrs. Manuela L. Valencia

Australia's Mission to the Nation 21
by Geoffrey L. Griffith

LOCAL CHURCH EVANGELISM

Mississippi Methodism Establishes New Churches 24

Local Churches Develop Varied
Programs of Evangelism 26

Developing the Holy Habits 29
by R. Odell Brown

Majoring in Evangelism 31
by J. Alan Justad

THE MINISTRY OF TRACTS

Tracts for Every Time of Need 28
by John L. Sandlin

FOR EVERY NEW MEMBER

Methodist Membership Kit

Contains selected booklets and leaflets helpful to every new member. Should be given to every person uniting with the Church.

50¢ each

Tell Me the Story of John Wesley

(In the Methodist Membership Kit but available separately.)

A fascinating, 24-page, 2-color pictorial booklet on Methodist origins in England and America.

10¢ each; 15 for $1.00

The Methodist Primer

by Bishop Charles C. Selecman

The new printing of this outstanding book brings the total number of copies now in print to 835,000. There should be a copy in every home.

50¢ each; 12 or more, 35¢ each

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee

SHEPHERDS

For Commission on Membership
and Evangelism in the Local Church

April, 1956

Vol. 10—No. 7

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
Edward Ferguson, Jr., *Editorial Assistant*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Methodist Pastors and District Superintendents receive SHEPHERDS—all 10 issues each year—free of charge.

Since SHEPHERDS is beamed to the work of evangelism in the local church and contains many practical plans and programs for the Commission on Membership and Evangelism, churches may subscribe for it, as follows:

$10.00, for chairman and 10 other members of Commission on Membership and Evangelism, and pastor

$ 5.00, for the chairman and 3 other members of Commission, and also the pastor

$ 1.50, for the chairman alone—or any other person alone.

When sending in subscriptions, please list names and mailing addresses of all persons, as well as name of church, charge, District, and Conference.

Total circulation this issue, 41,000

Cover Photo: H. Armstrong Roberts

"Ask God, 'How can I do the most for the world?' Will not He answer, 'Live the most Christ-like life you can, and let men see it.'"
From the introduction to:

LEARNING THE VOCABULARY OF GOD

from the spiritual diary of

Frank C. Laubach

This noble, present-day Christian shares pages from his spiritual diary. He does so humbly, because he thinks we can help one another by revealing how we are struggling to make our days God-conscious. He feels we sin when we conceal our best under a plea of shyness.

These pages come from Dr. Laubach's diary kept in 1937 and 1942, at a time when he was trying to give God every minute of every waking hour of every day. Through such discipline he hoped to learn the language of God.

For those who are in earnest in this matter of truly knowing God—even His vocabulary—this is a must in reading.

35¢ each 3 for $1.00 $3.50 per doz.

order from

The Upper Room

1908 Grand Ave. Nashville 5, Tenn.

THE UPPER ROOM ORDER BLANK

March-April issue of The Upper Room

_____ copies, Regular Edition } **5¢ each in lots of**
_____ copies, Airmail Edition } **10 or more to**
_____ copies, Spanish Edition } **one address**

_____ envelopes for remailing Regular or Spanish Edition } **1 cent each**
_____ envelopes for Airmail Edition (regular mail) } **in lots of 10**
_____ envelopes Airmail envelopes for Airmail Edition } **or more**
_____ Airmail Special, 17 Airmail Edition and 17 Airmail envelopes $1.00

Inspirational Booklets
15¢ each; 10 or more, 10¢ each; 100 or more, 7¢ each

_____ Emergency Rations *by Roy L. Smith*
_____ How to Live All Your Life *by David A. MacLennan*
_____ Prayers from THE UPPER ROOM
_____ The Way of Life (*Sermon on the Mount*)
_____ Table Graces from THE UPPER ROOM

Devotional Booklets
15¢ each; 8 for $1.00; 100 or more, 10¢ each

_____ Finding God with the Saints *by Thomas S. Kepler*
_____ Finding God in the Family *by Clark Ellzy*
_____ Finding God Through Service *by John Branscomb*
_____ How to Conduct Family Worship *by Guy H. Black*
_____ When the Family Prays *by Hazen G. Werner*
_____ Meeting God Through the Bible *by Nels F. S. Ferré*
_____ Meeting God Through the Bible Poets *by Andrew W. Blackwood*

Two Good Books Only a Quarter Each

_____ Great Moments in the Life of Christ *by Charles M. Laymon* } **25¢ each**
_____ When Papa Read the Bible *by Chester Warren Quimby* } **6 for $1.00**

More Good Books
35¢ each, 3 for $1.00, $3.50 per dozen

_____ Learning the Vocabulary of God *by Frank Laubach* (NEW)
_____ Alone with God *by Grover C. Emmons*
_____ Laws of the Spiritual Life *by Charles E. Schofield*
_____ Meditations from a Prison Cell *by F. Olin Stockwell*
_____ Six 20th Century Mystics *by Ernest G. Thomas*
_____ The Devout Life
_____ The Very Thought of Thee
_____ You Are Important *by Roy L. Smith*

Pocket Book Series

_____ A Pocket Prayer Book *by Ralph Spaulding Cushman* } **50¢ each**
_____ A Pocket Book of Power *by Ralph Spaulding Cushman* } **$5.00 per doz.**
_____ The Pocket Book of Hope *by Ralph Spaulding Cushman* } **4 in box, $1.75**
_____ The Pocket Book of Faith *by Ralph Spaulding Cushman* } **3 sets, $5.00**
_____ Deluxe Edition of A Pocket Prayer Book, 75¢ each.

Great Prayers Series

_____ Prayers from the Middle Ages } **two in box $1.00**
_____ Prayers of the Early Church } **50¢ each $5.00 per dozen**

For Families with Young Children

_____ Prayer Time, *compiled by Edward D. Staples* } **50¢ each**
_____ Poetry Time, *compiled by John E. Brewton* } **$5.00 per dozen**
_____ Worship Time, *compiled by Edward D. Staples* } **all 3 in box $1.35**
_____ Children's Prayers *by Lucy Gray Kendall* *50¢ each, $5.00 per dozen.*
_____ Pictures from The Upper Room—*50 cents each, $5.00 per dozen*

_____ Large Literature Rack, $15.00
_____ Small Literature Rack, $5.00

order from **THE UPPER ROOM**
1908 GRAND AVENUE NASHVILLE 5, TENN.

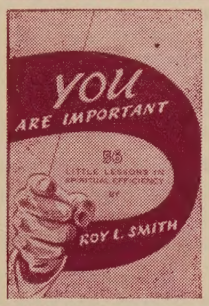
GREAT BOOKS for your LENTEN BOOK TABLE

Any 3 for $1.00 $3.50 per dozen

You Are Important

Roy L. Smith

Fifty-six studies have been carefully selected from a collection of 500 in which Dr. Smith endeavors to explain the spiritual laws which govern life, just as the physical laws govern the body. They have aided many in their personal problems. These Little Lessons in Spiritual Efficiency will help you. Written in the pithy and pungent style so characteristic of the author.

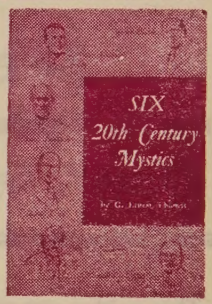


Single copy 35 cents. Three copies $1.00. $3.50 per dozen.

Six 20th Century Mystics

G. Ernest Thomas

A brief spiritual biography and a study of the devotional habits of six mystics of our own day whose influence will reach far beyond our time. A book to deepen one's spiritual life, strengthen one's faith, and inspire one for day by day victorious living. The six men are: Frank C. Laubach, Peter Marshall, Glenn Clark, Albert Schweitzer, Rufus Jones, Dietrich Bonhoeffer.



Single copy 35 cents. Three copies $1.00. $3.50 per dozen.

Alone With God

A beautiful prayer for each day of the year, by Grover C. Emmons, first editor of The Upper Room. These prayers were found among his papers after his death. Single copy 35 cents. 3 for $1.00. $3.50 per dozen.

Meditations from a Prison Cell

From a prison cell, F. Olin Stockwell tells how he found God's grace sufficient. It will strengthen your faith for meeting your problems. Single copy 35 cents. 3 for $1.00. $3.50 per dozen.

When Papa Read the Bible

Chester Warren Quimby

Full of delightful memories of childhood; rich in the good humor of a gifted story-teller; overflowing with nostalgic and pleasant anecdotes. It is a book you will love—profit by—share with others. Dr. Quimby, a rare Bible scholar, has combined practical suggestions and helpful plans for Bible reading with his own reminiscences of a family that read the Bible every day. Single copy 25 cents. Six copies $1.00.

The Devout Life

Selections from three great devotional classics:

Francis de Sales
Theologia Germanica
Francois Fenelon

Arranged by Thomas S. Kepler, the true meaning of devotion is given which will cause you to examine your own life and help you to make new, courageous resolves in your spiritual life. From these classics one comes to "Love goodness as goodness for the sake of goodness."

35c each. 3 for $1.00. $3.50 per dozen.

Laws of the Spiritual Life

Charles Edwin Schofield

A devotional study of some of the basic principles of personal religious living, giving a comparison of the laws of the spiritual and physical universe. There is a discussion of the law of the open mind, of the expectant spirit, of prayer, and of guidance. The late Dr. Schofield was a keen Biblical scholar and each chapter is based on scripture, well explained. This is real New Testament teaching, done with humility and simplicity.

35c each. 3 for $1.00. $3.50 per dozen.

The Very Thought of Thee

Carefully edited selections from the writings of:

St. Bernard of Clairvaux
Jeremy Taylor
Evelyn Underhill

The title of this book comes from the well known hymn by Bernard of Clairvaux, "Jesus, the Very Thought of Thee." The writers come from the eleventh, seventeenth and twentieth centuries, and have had tremendous influence on Christianity. Douglas V. Steere and J. Minton Batten edited the materials.

35c each. 3 for $1.00. $3.50 per dozen.

order from

1908 Grand Ave. THE UPPER ROOM Nashville 5, Tenn.

The Easter Faith and Our Evangelistic Imperative

by Bishop Marshall R. Reed
The Detroit Area

NOT long ago I overheard two ministers discussing the Church calendar for the next few months. One of them expressed his concern over the early date of Easter for this year because it would mean a longer post-Easter slump before the vacation period arrives. When Easter falls later in the season, he contented, it is easier to maintain a strong after-Easter program for a shorter period.

Spiritual Emphasis

It is true that much of the programming for the local church points towards Easter as the glorious climax of the Church year. Following the anniversary of the birth of the Saviour at Christmas and the making of new resolutions at New Year's the Church prepares for Lent, during which there are seven weeks of spiritual emphasis. Many churches use the Lenten season as an occasion for special evangelistic efforts. It is then that laymen are more available for personal visitation than at any other time of the year, and those visited are more susceptible to an invitation to Christian discipleship than at any other period.

Thus, swept along by the rising tide of spiritual interest, on Palm Sunday or Easter large numbers of people receive the sacrament of Christian baptism and take the vows of membership in the Christian Church. The churches are crowded as at no other time of the year. And then what happens? It is no pleasure to record it; but it is the truth, which for our own souls we ought to recognize, that after Easter the spiritual temperature of the average church drops perceptibly.

The attendance at the average church on Sunday is not as high as it had been during Lent, and the edge seems to have disappeared from keen interest in evangelistic calling. This period is often used to present some special causes which are worthy but not motivated by the purpose of winning others to Christ. It is a part of the minister's honest attempt to avert too great a letdown after Easter.

A New Beginning

The best corrective for a post-Easter slump is an understanding of what happened in the New Testament following the resurrection of Christ and the application of some of these obvious experiences, then, to the Christian community, now. As we carefully re-read the story as it appears in the Acts of the Apostles, we will be reminded that Easter in the New Testament, unlike the condition in so many American churches, was not the end of a notable religious experience, but the beginning, the starting point, of the greatest period in the history of the Church.

The spiritual sag in the New Testament does not come just after Easter,

Above, Peter and John Running, by Eugene Burnand. Courtesy Erich S. Hermann, Inc.

but before Easter, when the Christ to whom the disciples had given their allegiance had been put to death and His body placed in the tomb. Not only had they lost their leader, but the cause He espoused and faith in the God He represented had collapsed. It was then they returned to their former business of fishing. After the resurrection there was no spiritual let down in the New Testament. Then the disciples moved out to take the world for Christ.

A New Spirit

What do we find in the New Testament as evidence of the spiritual step-up following the first Easter? There are four expressions of a new spirit, all of which are essential to evangelism, whether it be in the first or the twentieth century, and the first of which is a new conviction. This new conviction has to do with Christ as the Saviour of the world.

There were occasions, according to the Gospel records, that indicate the disciples at times believed that Jesus was the Son of God; but there were other occasions when they were in doubt. When John the Baptist was thrown into prison, he sent a messenger to Jesus to inquire whether or not He was the Messiah. The disciples appear to have been confused because He had not taken steps to establish a political kingdom. The fact that Jesus asked them who they thought He was leads us to believe He wanted them to declare themselves.

After the resurrection their attitude on this matter became one of certainty. Even a skeptical Thomas was brought to the position where he openly declared the Lordship of the Risen Christ. In his sermon of the day of Pentecost, Peter—who had previously vacillated on several occasions—declared one central truth, namely, that the Man who had been put to death had been raised from the dead and was the only hope of salvation. When, in consternation, the people asked what they could do, Peter told them to repent and to be baptized in the name of Jesus Christ for the remission of their sins. Later, when they were summoned before the Council for their preaching, with the same conviction Peter declared that the name of Christ was the only one by which they could be saved.

Another expression of the new spirit in the post-Easter period of the New Testament is seen in a new concern for others. We do not detect that such a spirit characterized the disciples before the death and resurrection of Jesus.

When a multitude of hungry people had appeared, the reaction of the disciples was that they should be sent away and that Jesus ought not to be bothered with them. When others brought their children for His blessing, the disciples rebuked them for their intrusion. Two of them became so incensed over what they considered a discourtesy to Jesus that they wanted to bring down fire to destroy their city. Jesus might well have been described as one who went about doing good to others, but the disciples did not seem to have been activated by the same motive.

After the resurrection of Jesus, there emerged an amazing concern on the part of the disciples for other people. Peter and John, hurrying into the Temple to worship, took time to give

The Church must proclaim the fact that every individual can have a personal encounter with Christ.

the crippled beggar at the gate the blessing of renewed strength. Although the Jews had no dealings with the Samaritans, Phillip went into a city of Samaria to preach Christ there; and later he climbed onto the chariot of an Ethiopian to tell him about the fulfillment of the scripture in Christ. Undoubtedly, the disciples did the preaching at first; but, as the Christians were scattered through persecution, they bore witness everywhere to what Christ meant to them.

A New Courage

The third expression of the new spirit in the early Church following the resurrection was seen in a new courage. Here we witness one of the greatest miracles of all time when ordinary men, beset with doubts and fears, became supermen, afraid of nothing. The disciples, as pictured in the Gospels, were not men of superior courage. When a girl accused Peter of being one of Jesus' company because they spoke the same dialect, he fled for his own safety. The disciples could not watch with Him in the garden, and only one of them was with Him at the Cross. It did not take them long to return to the simplicity and security of the Galilean home country.

When they were convinced that Jesus was alive again, they became changed men. They hurried out to tell the world what had happened, saying they could do nothing other than bear witness to what they had seen. When Peter and John were ordered by the civil authorities to cease their preaching about Jesus, Peter courageously declared that they must obey God rather than men. They faced a pagan society with a new faith and had no fear of personal consequences. Most of the disciples were caught in the wave of persecution that engulfed the early Christians and many of them died as martyrs.

A New Conduct

The other expression of the new spirit that dominated the Christian community after the resurrection was seen in a new conduct. In his teaching, such as the Sermon on the Mount, Jesus lifted high standards of moral and ethical living. How much the disciples who had been schooled in legalism comprehended the new law of love we may only guess. It is recorded that they were striving among themselves as to who should have first place in the new Kingdom, and they seemed to have no scruples against the annihilation of a whole city with which they were angry. Probably H. G. Wells was right in his opinion that what Jesus taught was too great for their small hearts.

The interpreters of early Christianity are agreed that faith in the living Christ seems to have brought an insistence upon an exalted moral quality of living on the part of His followers. In his *Studies in the Life of the Early Church,* Foakes Jackson has a chapter on "The Discipline of Christianity" in which he points out the post-resurrection insistence upon the moral duties and obligations of the members of the Christian fellowship. Explusion from the Church was often imposed as a penalty for moral disobedience.

In his treatment of the first five hundred years of Christian history,

Professor Kenneth Latourette indicated that Christianity was less tolerant than its rivals in the matter of moral character. Some of these religions made no lofty ethical demands upon their followers, but Christianity insisted upon maintaining exacting standards of moral conduct. The Acts of the Apostles reports that the people observed that the Christians had been with Jesus and had learned a new way of life.

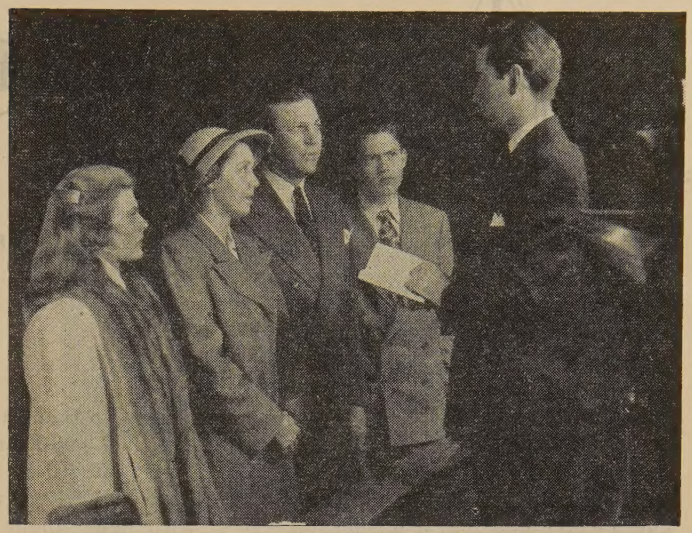
A Divine Imperative

The fact that Jesus was alive gave the early Christians a kind of divine imperative to make known what had happened. They would not be restrained. They pushed out to tell everybody that God had raised Jesus from the dead and that He now lived as our Saviour.

Imperative living projects the question of motivation. Why did the early Christians act that way? What was their motive? It was their conviction that Christ is alive which empowered them with dauntless courage. It also gave them a concern for others and a compulsion for righteous living.

When we put our Easter faith over against the twentieth century, we quickly discover that the principles that emerged from the Church in the first century are still with us. If we really believe that Christ is alive, we will find ourselves now under the same imperative for evangelism that Christians did then.

Take, for example, the matter of conviction. The most important aspect of evangelism is the evangel. If we have no evangel, there is no purpose in evangelism, and if Christ had not risen from the dead, we would have no evangel. Our message, then, would be only a series of wise statements that He made, even as scores of other teachers have done. The fact that He lives makes His words the words of life for us, the words of life abundant and eternal.



The Church must make the reception of new members a spiritually significant and memorable experience.

Or, take the matter of courage. Many Christians are reluctant to invite others to the Christian way of life, fearing they may be rejected. Why are we afraid to talk with others about the deeper aspects of life? Can it be because we have not held our religion upon a high level of importance?

We are not selling automobiles or cosmetics. We are telling the story of a good God who sent His Son into the world as the revelation of His life and truth. When wicked men put Him to death, God raised Him from the dead to vindicate His power and His purpose. Who would be afraid to tell the news of a cure for some terrible disease? The acceptance of the idea of the living Christ makes us brave indeed.

The same is true about the principle of concern. Why did these first disciples go with such urgency to tell all they met about the living Christ? Surely, there was no evangelistic campaign in progress with the promise of a loving cup to the team reporting the most decisions. It was not that superficial. These disciples knew what had happened in their own lives, that what had happened to them could happen to others, and that they should make it known.

Someone has defined a Christian as one who cared. It might be added that he is one who cares enough to do something about it. We have a contemporary illustration in Albert Schweitzer, who did not have to go to equatorial Africa except that he became convinced that the only way one can be a disciple today is to share in Jesus' redemptive ministry. Believing that, he had to go.

Evangelism at Its Best

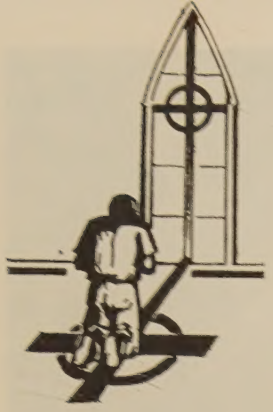
It is likewise true that the emergence of the principle of personal character as a requisite of real religion is also valid today. Evangelism at its best is not the adding of new names to the membership roll of any church. It is the creation of new persons in Christ.

We talk freely about a new social order, as if it can be established by some clever trick. We will have a good world when we have enough good men and women in it. It could well be that some of His disciples remembered that Jesus had said that their righteousness must exceed the righteousness of the Scribes and the Pharisees; and, in the name of their risen Lord, they insisted it must be so. So must we.

Easter is more than a parade. It is more than a date on the calendar, even the Church calendar. It is the affirmation of our faith that God, who broke into human experience in the form of His Son, later raised Him from the dead. This faith became the cornerstone of the early Church and is a part of our good news for the world. St. Paul declared, "This mortal must put on immortality, . . . therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord."

It is the "therefore" that constitutes the imperative for our evangelism.

The Church needs to deepen the spiritual life of its members through systematic and friendly cultivation in the home.



Eternal Life

by Georgia Harkness
Professor of Applied Theology
Pacific School of Religion
Berkeley, California

TO THE FOLLOWERS of Jesus on that fateful spring day in Jerusalem so many years ago, the first Good Friday must not have seemed very good. The Twelve had had a memorable evening with Him the night before. In closest fellowship He had told them that He must leave them, had bidden them to keep His commandments by loving one another, had promised them the gift of eternal life. "This is eternal life," He had said as He prayed to the Father, "that they may know thee the only true God, and Jesus Christ whom thou hast sent." But what did that mean?

Apparently the idea was beyond the grasp of even His closest friends, for in His hour of agony they went to sleep, and when He was led before His accusers they all forsook Him and fled. (We think we should have done differently—but would we?) Now on the day of His crucifixion confusion of spirit and, quite possibly, some smitings of conscience must have mingled with their grief.

And what of their own future? Their leader was dead; was not His cause lost, too? One reads between the lines the poignant despair of shattered hopes in the words, "We had hoped that he was the one to redeem Israel." And with the earthly future so uncertain, eternal life and what He had said about it may well have been forgotten.

Then something happened! Early on the first Easter morning, the women who loved Him went to the tomb. There they learned that death had been conquered! Over my desk hangs a picture of Gutzon Borglum's "Mary Magdalene." The light of glad expectancy and renewed hope is in her eyes as she turns from the empty tomb to confront the Living Christ. In one word, "Rabboni!" are compressed her gratitude, her enduring devotion, her joy. For her, triumph was shining through grief, and hope had been born.

And so it was with the other followers of Jesus when this great, glad news was known. Again and again He appeared to them until even the skeptical Thomas could no longer doubt. Gone were confusion, frustration, and despair! The little company "came alive" with news about which they could not be silent. It was a gospel of faith and hope and love through the gift of God in Jesus Christ. In Him God had conquered sin and death and had called them to be His witnesses. It was in this Resurrection faith that the Christian Church was born.

The little band of Christ's followers grew—first from twelve to one hundred and twenty, then on Pentecost to three thousand, then to a mighty company destined to encircle the earth and bring the good news to many millions. We are today the inheritors of the impulse which no persecution or pain could daunt, and to us as to those first Christians has been committed a gospel of triumph over sin and death through Christ, the hope of the world.

A Quality of Life

And what of eternal life? Do we today understand it better than those who so long ago heard Jesus speak of it? Do we possess it? No one is wise enough to say fully what it means or to predict fully what lies beyond the grave. There are many things we should like to know, but shall not know, while here on earth we "see in a mirror dimly." But God through His Son has given us all the knowledge we need to have. What, then, may we know about it with full assurance?

First, that eternal life is not solely a matter of endless time; it is a quality of life. It is a certain kind of life to which Jesus calls us, and this may begin here and now, where we are. It is a life of surrender and loving obedience to the Son who had come to show us the Father, and this is a life filled with the spirit of Christ. It is a joyous and invigorating, though a demanding life. This thought is repeatedly expressed in the Gospel of John. The word of Jesus to the woman at the well is still His word to us, "Whosoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become a spring of water welling up to eternal life."

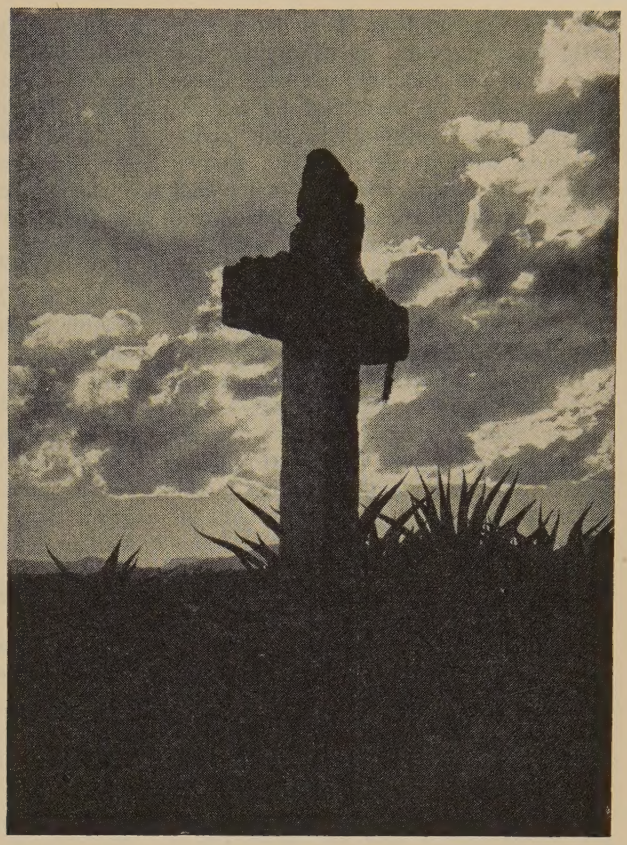
But to say that eternal life begins here and now for the Christian is not all. It is a deeply grounded, confident note in our Christian faith that eternal life means life beyond the grave. As God has raised up Christ, so too He gives us eternal life beyond the gates of death and joy in His nearer Presence. Not because we have earned our immortality by good works, but because God in Christ has promised the longer vista, we can confront the inevitable fact of death for ourselves and our loved ones with courage and a great hope. The words recorded as spoken by Jesus to His disciples in the upper room are spoken also to us, "Let not your heart be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? . . . Because I live, you will live also."

Our hope in Christ includes but goes beyond our hope of individual survival. Eternal life means also the hope of the coming of God's Kingdom on earth, as men accept His kingly rule; and in a final victory beyond all boundaries of time and space. This earth must certainly be important to God; and what we do here in our relations with other men matters greatly. But it is not all-important. Men might mar our earthly society to the point where sin and strife would cause all life to be annihilated upon this planet, and still God would not be defeated. Christ our Risen Lord, who is with us in good times and in bad, will reign eternally.

The message of Easter, resounding around the world and through all ages since that first glad morning, is "Christ the Lord is risen!" To this He calls us to respond in confident trust and dedicated action, "He is risen indeed!"

—This message is available as a beautiful tract from TIDINGS, *$2.00 per 100, for general distribution.*

Easter's CHANGELESS Challenge



EASTER is not simply a day of evangelistic fulfillment. It is also a day of evangelistic challenge.

This is emphasized in the post-resurrection experiences of Christ. On one occasion after another, prior to His ascension, He indicated that those who would place their hope in Him must bear witness to Him. "Feed my lambs" (cf. John 21:1-17). ". . . go . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . ." (Matthew 28: 19). ". . . ye are witnesses of these things" (Luke 24:48).

Both at the Cross and after it, Christ held before His followers the responsibility to share with others their knowledge of the glorious purpose and redemptive power of God. Wherever men and women need larger vision and a more exacting faith, there is our personal obligation to show them the Master's way. Wherever individuals pursue a quality of life inferior to the endowments that God has given them, there we have a responsibility to present the uncompromising claims of Christ. The Easter witness is still the force that sets men free from the destructive powers that beset them.

This means that our *observance* of Easter must become our *experience* of Easter. To make it that, however, we must be constantly studying, instructing, and witnessing in spiritual things. Not only must we grow in grace ourselves, but we must also unceasingly assist others to deepen their spiritual lives by sharing with them the Holy Habits. For even the weak have unsuspected strength that can be used to the glory of God once they are given the incentive of progressive, spiritual knowledge.

Thus, Easter must be made, not a day of climax, but a day of greater commitment. We must think of it, not in terms of pomp and circumstance, but in terms of moral and spiritual responsibilities that are constantly increasing because of a closer walk with God.

To be sure, our preaching should emphasize the promise of eternal life. But it should also stress that such life is qualitative rather than quantitative, that it has meaning *here and now,* and that it imposes upon us obligations of far-reaching and everlasting significance. The pulpit must declare, without fear or favor, that we live "in the shadow of the Eternal."

But the pulpit is effective only as the pews are filled. The Church Attendance Movement should be continued after Easter in those churches which began it at New Year's or the start of Lent. Other churches should inaugurate the Movement with Easter Sunday. January and February SHEPHERDS provide detailed information concerning the operation of this program.

Other simple procedures will also help to do this. We should like here to suggest a few ways—quite ordinary in themselves, but fraught with tremendous spiritual potential—to "unfold the mysteries" to those who yet need to pledge their allegiance to Christ.

Easter Sunday

1. We would suggest that registration cards be used in the local church to record the attendance and to gather the names and correct addresses of four kinds of prospects:

—for membership in the local church
—for becoming an active member
—for becoming a regular contributor to the church
—for membership in the church school—adult, youth, child

We suggest that this registration be made at the Sunrise Service on Sunday morning, and then at Sunday school, the Sunday morning preaching service, and the Sunday evening youth services, as well as at the Cantata that evening.

2. We suggest that there be a specially trained group of ushers for the large Easter Sunday crowd. These ushers should be identified by special emblems and recognized by the pastor for their willing service. The special work of these ushers will be to see that the registration cards are prepared and distributed, with enough pencils for everyone to record his attendance. Then they should see that the cards are taken up without creating too much disturbance in the worship service.

This special committee of ushers will meet on Easter Sunday afternoon, Easter Sunday night, or on Monday night for the purpose of assorting these registration cards and planning a visitation of the best prospects. At the Easter Sunday evening service the pastor could have a consecration service for those who are to visit during the period from Easter through Pentecost.

It should be entirely possible to build up as large a membership class for Pentecost Sunday as at Easter. The Jerusalem church received about three thousand souls at Pentecost.

Easter to Pentecost

1. On Monday night following Easter Sunday the local church Commission on Membership and Evangelism might meet to consider the prospects for church membership who are to be visited between Easter Sunday and Pentecost Sunday. This Commission could set up a weekly visiting program with enough evangelistic visitors so that every prospective member could be visited during this period.

2. On Pentecost Sunday the membership class would be received into the Church. The prospects for this class would come out of the Easter survey and would also contain persons who were in the Easter membership training class who, for individual reasons, were not received at Easter. Then, too, Pentecost Sunday should be a great victory Sunday of rededication for inactive persons and a Sunday on which newly won friends for the church should be presented by those who had visited with them.

3. An Upper Room Service would be very appropriate for Sunday evening. There should be a great spiritual "After Service" on this Pentecost Sunday evening.

From *Easter* to *Pentecost* is an Ideal Time for Visitation Evangelism

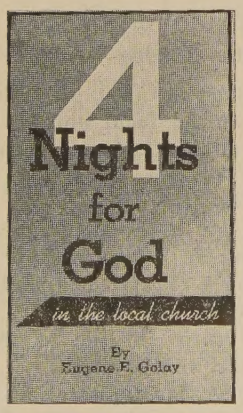
Visitation Evangelism Packet

Every church should order a Visitation Evangelism Packet, according to its size, as listed below. Each packet contains the minimum materials necessary for Visitation Evangelism. Every church should also order a TURN OVER CHART.

Order packet nearest the number of your active membership

100 members, $ 3.00	500 members, $12.50	1,000 members, $25.00
200 members, 5.00	600 members, 15.00	1,250 members, 27.50
300 members, 7.50	700 members, 17.50	1,500 members, 30.00
400 members, 10.00	800 members, 20.00	1,750 members, 32.50
	900 members, 22.50	2,000 members, 35.00

The Basic Booklet for Your
FOUR NIGHTS FOR GOD



Program

FOUR NIGHTS FOR GOD

by Eugene E. Golay

A practical "how" booklet giving plans and procedures for the campaign.

10¢ each; 6 for 50¢

TIDINGS, *Headquarters for Evangelistic Materials*
1908 Grand Avenue, Nashville 5, Tennessee

Turn Over Charts
$12.00 a set

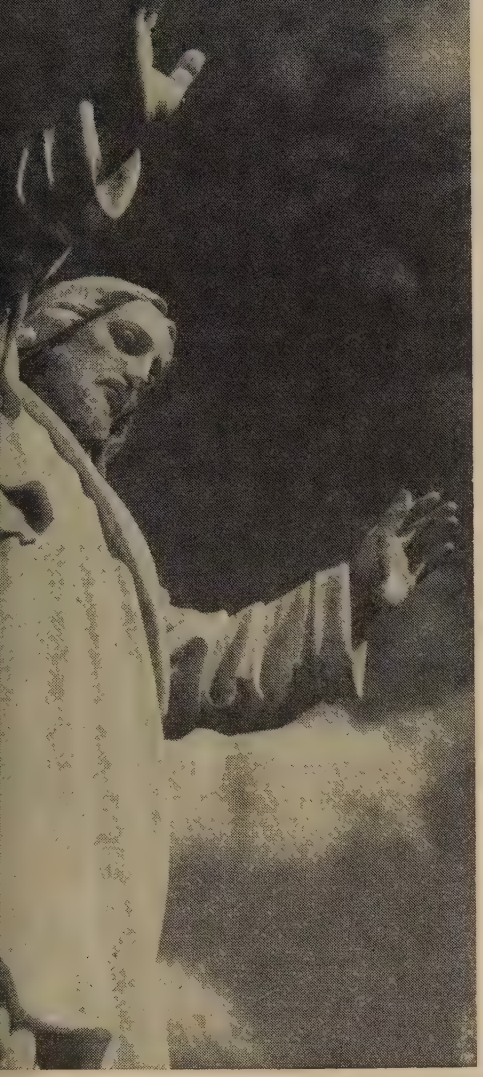
These Turn Over Charts, entitled "They Went Forth—Two by Two," were prepared professionally under the direction of Dawson C. Bryan. They contain 118 poster-size pages (18"x28"), are printed in two colors, and cover the four or five training sessions of a week of Visitation Evangelism.

Designed so that a pastor can use them to train his laymen, they may be used over and over again.

They Went Forth—Two by Two Turn Over Chart Booklet
35c each; 12 or more, 25c each

This 128-page booklet, reproducing in miniature the large Turn Over Chart, is for the use of the evangelistic visitors. Easily carried in a man's pocket or a woman's purse, it permits the visitors to review frequently the principles and techniques of effective visiting.

TIDINGS
Headquarters for Evangelistic Materials
1908 Grand Ave., Nashville 5, Tenn.



WON *to Win* ONE

by Richard R. Smith, III
Pastor, First Methodist Church
Eastland, Texas

"Won to win one?" This is not a typographical error. It is a plan for evangelism that is as old as Christianity itself. It began with Jesus when He approached His disciples, one or two at a time, and said, "Come, follow me."

The growth and development of the Christian Church in the first 300 years was phenomenal. Students of history speak of the early Christians as courageous and undaunted advocates of "The Way." They were afraid of neither persecution nor martyrdom. They were an inspired, joyous people bent on sharing the gospel with every *one* they met!

Needed Emphasis

The plan for evangelism in the early Christian Church was not based primarily upon addition, but upon *multiplication.* Significant are the words, "And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem." Each Christian told the story of salvation to anyone who would listen. Each new Christian was won to the faith by someone who, in turn, had been won by someone else. In a real sense, it was incumbent upon each new convert to win someone to Christ as part of his Christian discipleship.

The Methodist Church has employed some very wonderful plans for evangelism. We have had mass, or pulpit, evangelism. We have seen "Visitation Evangelism" win thousands to Christ by sending consecrated laymen, two by two, into the homes of the unchurched. We have employed different forms of what has been called "Fellowship Evangelism" where groups within the church have helped to assimilate the unchurched into the Christian fellowship. These are all most excellent ways and none of them should be abandoned.

Yet there remains in evangelism an emphasis that needs to be stressed. It used to be expressed in a small way when some devout Christian would take as a burden upon his own soul the winning of some friend or loved one to Christ. Many souls have been led to the altar of God by the influence and persuasion of a concerned mother or neighbor.

Just visualize the possibilities of this plan of evangelism! Each Christian committed to the plan "Won to Win One." Each Christian grateful to God in Christ for the blessings of the Christian faith—so grateful, in fact, that he feels obligated to share his faith with some other person until he has won that person to Christ.

Rome was not built in a day. Neither will a Christian world be built in a day. It may take a year to win a person to Christ. It may take four years. It may take sixteen years, as it took one woman to win her husband to the Master. But it was worth every disappointment she experienced. It was worth every moment of discouragement and every prayer and thoughtful act of Christian love invested in the life of the man she loved. It was a glorious day for her—and for *him*—when he said "Yes" to Jesus Christ.

Great Possibilities

In the Quadrennium that lies ahead it seems feasible that serious consideration should be given such a plan as this by the General Conference. Who knows what the possibilities really are? If there are 10,000,000 Methodist Christians now, four years from now there could be 20,000,000 Methodist Christians.

Whatever the possibilities of the plan, it is worth doing. For through it there will come back into The Methodist Church that spirit of personal responsibility and individual evangelism that was the spirit of early Methodism, found in the class meeting and in the personal counsel and guidance given to each new convert.

"Won to win one." This is not just a lay movement, nor another clerical contrivance, but a heartfelt witness of the whole Christian Church committed to Christ and His witness by going out into the highways and the byways as persons bent on seeking and saving each one who is lost.

This is not only a new day. It is also a great day for evangelism!

Turkish UPPER ROOM Editor Speaker at Chapel Service

Dr. J. Manning Potts, editor of THE UPPER ROOM and Mrs. J. K. Birge, missionary to Turkey, who recently was a speaker at the regular Wednesday morning chapel service at THE UPPER ROOM, point to a map showing the location of the European-Asiatic nation where she serves. The Turkish edition of this interdenominational, international and interracial devotional guide is published under her supervision.

Congregation Layman Humbled As He Leads Worship in Naples

The executive director of the National Layman's Fellowship of The Congregational Christian Churches, Walter A. Graham, tells of being in Naples, Italy, at Casa Materna on July 2, 1955 —the day on which THE UPPER ROOM carried a meditation he had written.

As he faced the day and felt with humility the rare privilege of leading ten million people in their daily devotions, he was joined by Emanuele Santi of White Plains, New York. Mr. Santi had come for the celebration of the fiftieth anniversary of the founding of the mission work at Casa Materna, which had been started by his father and mother.

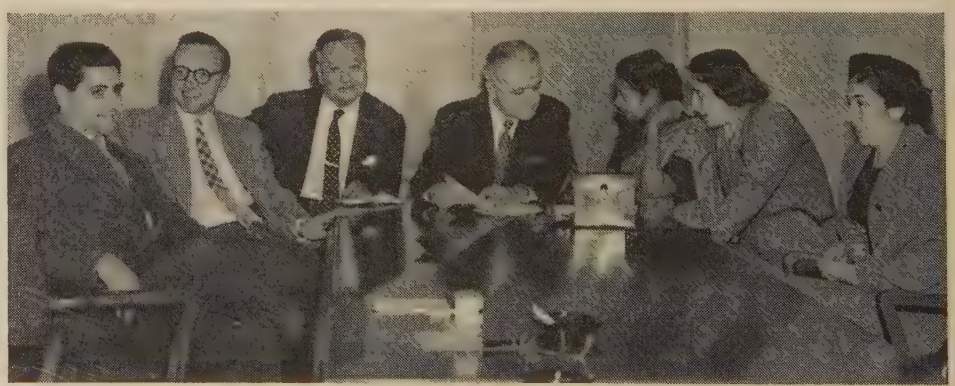
Children Meet the Author

Mr. Santi read the meditation in Italian to the 300 children of the school as was their custom. He then asked if they knew who wrote what he had just read for them. After the childish chorus of "No," he asked if they would like to meet the writer. Mr. Graham said that, in all the experiences his work for the Congregational Christian Church had taken him, seldom had he felt greater exultation than when he spoke a few words to those 300 of his 10 million readers.

A display containing copies of many of the 32 editions including English Braille will be loaned to anyone upon request. Write THE UPPER ROOM, *1908 Grand Avenue, Nashville 5, Tennessee.*

Kodachromes of Chapel

Kodachome transparencies of the chancel and woodcarving in the Upper Room Chapel are available from The Upper Room for 50 cents each, postpaid. The chancel and woodcarving with the lighting planned for the human eye present some special problems to the photographer. In answer to numerous requests and suggestions copies of an excellent color print have been made available for those who wish them. Write The Upper Room. Cash with your order will be appreciated.



Six foreign teachers on a month's visit to schools in Tennessee, as part of the visiting teacher program sponsored by the Smith-Mundt and Fullbright acts, were brought to see The Upper Room Chapel by T. R. Petty of the Tennessee State Department of Education. Reading left to right, Vincenzo Nisi of Italy; Karl-Joachim Zwanzig of West Berlin, Germany; U Si of Burma; Mr. Petty; Miss Kana Sen Gupta of India; Miss Georgina Dominguez D'Alessandro of Cuba; and Miss Gracia Loda Villegas Contreras of Mexico.

IT HAPPENED IN

Phoenix

by Ralph G. Kleen
District Secretary of Evangelism
Arizona District

ON December 5, 28 young ministers from six Districts of the Southern California-Arizona Conference made their way to Central Methodist Church, Phoenix, Arizona, to share in a workshop on Evangelism. This was a project of the Conference Board of Evangelism, with the Arizona District Secretary assigned the responsibility of setting up the program with the six local churches that were invited to participate. The six pilot churches were Aldersgate, Asbury, Bethel, Broadway, Scottsdale, and Saint Paul's.

Projects

Mornings were devoted to instruction, inspiration, and sharing. Afternoons were given to survey work for three different projects. One of these projects was the possible relocation of Saint Paul's Church. Another was to survey a new area where the District Trustees have already purchased property. The third was to explore the need of a church in the northeast section of the city.

In the afternoon survey work, the men made a total of 1,030 calls and found 362 Methodist prospects. In the evening visitation evangelism program, when these guest ministers were teamed up with laymen from the churches, we had a total of 176 teams for the three nights. They made 302 calls, which resulted in 45 commitments on profession of faith and vows and 67 by transfer.

A Personal Pentecost

While all these things were being accomplished, something even more wonderful was happening in the lives of these young ministers. They came just a little apprehensive as to what an evangelism workshop would have to offer. On Friday they left with the answer. Many of them gave witness to a Pentecost within their own lives.

Sharing in the program as inspirational speakers were Charles S. Kendall, Central Church, Phoenix; Ken Porray, Globe, Arizona; Ed Erny, Conference Secretary of Evangelism, National City, California; and Herschel Hedgpeth, Superintendent of Arizona District. I led the prayer hour from 5:30 to 6:30 each afternoon. The women of Central Church did a careful and efficient job of planning, preparing, and serving the meals each day.

Shown below are those who attended the Workshop on Evangelism held at Central Methodist Church, Phoenix, Arizona, as a project of the Conference Board of Evangelism.

APRIL
Tract of the Month

"Ye Are My Witnesses"

A pratical statement on

- Sharing
- Christian Experience
- Decision
- Christian Invitation

$2.00 per 100

TIDINGS

FOR YOUR MEMBERSHIP EMPHASIS

The Methodist Membership Card

A 3-color purse or billfold card. Contains personal record and membership vows.

$1.50 per 100

Attendance Registration Cards

This is a card whereby each person who comes to church records his attendance and registers by giving name, address and church affiliation.

50¢ per 100

TIDINGS

A student participates in the Virginia Rural Christian Witness Mission by sharing the responsibilities of a religious census. (The pictures on these two pages were taken during the 1955 Virginia CWM.)

Virginia Rural CHRISTIAN WITNESS MISSION

HERE is an opportunity for service: the Virginia Rural Christian Witness Mission to be held in Virginia the summer of 1956. The project will provide 20 students an opportunity for first-hand "on-the-job" training in the work of the rural church. There will be a week of training June 18-27, 1956, followed by four weeks of intensive work and witness in four of the districts in Virginia.

Eligibility: Twenty students, 10 from Virginia and 10 from outside the state.

Cost: Each student will be responsible for travel to the training center. Subsistence will be provided.

Dates: June 18-August 3, 1956.

Sponsorship: Joint endeavor of Virginia Methodist Student Movement and the Virginia Conference Town and Country Commission.

Applications: Send to Miss Malinda Ayres, 204 High Street, Farmville, Virginia.

This is an in-service evangelistic project to be held in rural sections of Virginia. It is designed to help college students develop skill and experience in Christian witness. Also, it will provide opportunities of service in survey of communities, help start new churches, train lay workers in evangelism, and help strengthen rural MYF's.

"God needs you this summer."

A host pastor discusses techniques of the program with two of the young people.

During a week of orientation, young people receive guidance in visitation evangelism.

From as far as Washington State and as near as next door . . . they came . . . for adventure . . . for fellowship . . . for service.

The week of training at Ferrum Junior College was a time of growth and personal enrichment.

Prayer crystallized the significance of the Emmaus Road experience for the young people.

Bishop W. Angie Smith delivers the President's address at the annual meeting of the General Board of Evangelism on January 11, 1956.

A World

the Universal

A Messag

General Boar

by Bishop W. Ang

St. Simon's Isla

WE come to the last of our Board meetings for this Quadrennium with a sense of joy over achievements and with an even clearer view of our mission and opportunities. With all of the difficulties and problems we have encountered, we are able to look back over four glorious years and a record for which we can truly be glad and renew our courage for greater advance in the future.

Fortunate, indeed, is any Board whose executive and secretarial leadership not only are consecrated and capable, but who have the confidence and love of the Church. In this high category we could not ask for more, and in many respects we have become the ideal for many others. While there should be and have been differences of opinion regarding program and methods, these have all been resolved in a spirit of comradeship and complete cooperation; and when a decision has been reached, every member has worked as if the decision had been his original idea.

One's effectiveness should never be measured by the speedometer alone, but it can become a very significant measuring rod of one's ministry if we are able to add to this potent device that of a very valuable influence and personal Christian contribution in each place visited and to every person contacted. In this added sense of appreciation of values there is one and only one Harry Denman. Like John Wesley he knows about man and his need for salvation. Some home has been deprived of a companion, but the Church and the world have received a Saint and a great Evangelist. No one could be more completely married to his holy call and dedicated to the Will of the Master than is our leader and our friend, Dr. Denman.

We have a most unusual Board; and while we have lost by death and transfer some very remarkable members, we have also added those of outstanding gifts and talents. I am sure I express the sentiments of all when I say that if there are changes made by the Jurisdictional Conferences this year, we pray the new members may come with equal zeal, enthusiasm, and personal commitment to our responsibility as has been demonstrated by each of you.

Contributions

You will be given detailed reports of the places, programs, and achievements of this great Board of Evangelism. Certainly, I would not labor the point by additional statistics but do you fully appreciate what a contribution you as a Board and Secretarial Staff have made to our Church and to the needs of the world? THE UPPER ROOM with its multiplied millions of readers in nearly thirty languages and dialects, the great flood of most valuable literature from TIDINGS and the unsurpassed popularity of SHEPHERDS Magazine, the Personal Evangelistic Campaigns and Home Visitation Program, Mass Movements and Public Evangelism, the Christian Witness, the Church Attendance Campaign, the 70-E development for Seminary students, Tithing and Stewardship appeals, Prayer Vigils, Bible Reading, Four Nights for God—to name only a few. These will immediately challenge you with the fact that your Board has assumed a very great place of influence and leadership in our Church and Nation.

Sometimes it is possible for the best of men to get lost in the local and immediate and forget to seek the larger and future best for all the world. Naturally, our greater energy and more detailed plans have to do with the United States

Program and Gospel

o the

f Evangelism

mith, President

eorgia, 1956

and our territories, yes, even limited to our own Conference or local church. But we as a Board must not forget that we are charged with a responsibility for a world program and the proclamation of a universal Gospel.

A World-Wide Church

Laboring among countless races and speaking in a multitude of tongues, the Church of which we are a part is a world-wide and all-inclusive body of devoted Christians. Our skins may be brown, black, red, or white and our language not understood by all, but our hearts beat in unison and our faith is centered in the Christ. It can be truthfully asserted that the sun never sets on the Christian flag as carried by our glorious Methodism.

We are a Church which has always been ready to lose its life if by so doing the Kingdom of God can be advanced, a Church which has been willing to surrender any of its earthly forms or human organizations if the Church universal might have greater power, a Church which has gladly withdrawn its authority from any nation when the national membership has believed the Kingdom could better be served by the creation of an autonomous Church, a Methodism which is always ready to adjust or compromise on details or human organization but which will never surrender nor compromise on any of the spiritual ideals or fundamentals of the Christian faith.

I am quite certain that this Quadrennium will go down on our records as the most successful the Church has ever known and will be the beacon light to guide us into greater achievements in the years ahead.

If I should be asked to designate that which has been the most pleasing and at the same time the most significant development since Union, I would unhesitatingly say our larger interest in the Missions of the Church beyond the seas and beyond our own borders and the spiritual rebirth of our home churches in a great Evangelistic Movement. Methodism has not limited her powers and resources to the building of a great Church in the United States nor to any self-centered denominational activity, but has taken her rightful place of leadership in the world Church and in all cooperative movements for the extension of the Kingdom of God. In both men and money we have worked for that day when the Churches of Christ around the world could unite in principle and in Christian fellowship and sing, "Like a Mighty Army Moves the Church of God."

The world is in the throes of a bitter struggle for life and personal liberty. The days of peace have been few and far between. History records that wars come far more quickly and with more destructive vengeance than ever before. Following the Napoleonic Wars, the world enjoyed a fair repose of peace for fifty-five years. From those embittered years when the Franco-Prussian War was fought, there was a period of peace for forty-three years until the guns again roared in World War I. Between World Wars I and II there were only twenty-one years of peace and once again the cycle grows smaller and smaller.

Torn Apart

Geographically and in all forms of communication this is one world, but in the sphere of ideology this is far from one world. It seems to be torn into almost numberless parts. The forces for peace and harmony are opposed by the Communists who desire to control and dominate not only the physical, but the thought life of all people. Due to the combined forces of circumstances, those of ignorance and physical need, the backward peoples of the world, have become an easy prey to this attack of pagan propaganda. The vast majority have no conception of the ideas of philosophical Communism, but they do know they are poor, hungry, and ignorant; and in their desire to get something they have never had, they listen gladly to all forms of appeal. They do not realize that personal liberty, the worth and dignity of man, and above all else, even God, is eliminated from the thought and attitude of those who are in the ranks of Communism. Arrayed against this mighty force are the independent and democratic nations of the world, those at least where God is recognized and man continues to carry a certain degree of respect.

If our point of view is to prevail, that is, the point of view as represented by that for which our Church has always stood, it will be necessary to do more than produce the heaviest and the best Army material. No warfare in the realm of ideology has ever been definitely won on the field of battle. We as Christians must out-think and outlive, and, if need be, out-die the Communists and all other forms of pagan philosophy. Communism requires knowledge of its program, dedication to its ideals, and sacrifices for its realization. Too often, we as professing Christians and members of the Church do not know what we believe and cannot be dedicated to it, certainly not as long as we have permitted selfishness to remain at the center. Too often we have failed to teach our children how to think and, in fact, have never given to them a glimpse of what is worth thinking.

Julian Huxley has recently written, "Make no mistake, in the modern world, ideological weapons are in the long run more potent than physical ones." With all the political, economic and industrial strength of the free nations of the

world as expressed through the United Nations, we will never be able to attain unto that day of peace and brotherhood around the world until the Church of Jesus Christ shall have become triumphant upon the earth, and the nations of the world shall have become the Kingdom of God.

Need for Understanding

Never before has there been such a need for understanding, sympathy, and appreciation of each other as there is today on the two continents of the Western Hemisphere. We do not all speak the same language, nor are our institutions and purposes the same; but there has developed an interdependence we cannot ignore if we are to continue to live and enjoy the benefits we now have. We are dependent upon each other for our lives and especially for those ideals and great spiritual truths as revealed through the Church of the centuries. It is necessary for us not only to develop a good neighbor policy, but for our nations to have their hearts to beat in unselfish union in order that survival for each of us will be possible.

It is very significant and a mighty challenge to all of us that Communism has not been able to control or conquer any predominantly Protestant country. The Methodist Church around the world must continue to teach and guide the thought of the peoples of our nations toward the ideals of Christian Democracy in which the dignity of every man as a child of God is at the very center of all life and in which the Ten Commandments and the Sermon on the Mount are the foundations upon which we build our civililization. Through the centuries there have been days and years of darkness, and God has been politely or even with physical force bowed out of the world. But with the dawn of a new day we have always discovered that God is never defeated, and dictators have fallen by the wayside in the scrap heaps of torn and broken humanity. You and I worship a victorious Christ, who has come triumphantly across the centuries. When those who today would destroy Him are gone and forgotten, our Christ will continue to rule and reign forever and ever.

The Methodist Church is a world Church, laboring in more than fifty nations and isles of the seas. It is not a national Church in that anyone is limited in race, color, or speech; but as Wesley said, "If your heart beat as my heart, give me your hand." We must have a strong national Church in order to make a part of an even greater world Church. We need to cooperate with all Churches because the task we face and the foe we fight are too strong to be overcome by the selfish actions of any one group of Christians. But never forget that it is necessary to build a Church strong enough to be able to make a contribution worth while in any cooperative movement.

The World Church

The world Church is not composed of a few little, weak, and insignificant Church bodies but is made strong and powerful due to the dedicated activity of the strongest and most powerful denominational groups. Unfortunately some superficial leaders in the cooperative purposes have either ignored or neglected the home Church and have thought that the only way to cooperate is to forget or surrender the Church of which they are members and from whose authority they act in the more extended field. The Methodist Church can make its greatest contribution to a world Church only when it has created the strongest and most potent Methodist Church.

I find it most difficult to have any confidence in a person who tries to lead in a world movement who is of no value to the local or national Church of which he is a member. Loyalty to and service for The Methodist Church enables me to be more influential in the affairs of all cooperative movements. At times we have been so careful not to give offense to any person or group that we have gone to the opposite extreme. We have often paid a very heavy price for temporary good will. Some have assumed the attitude of superficial cooperation to the extent they have become synthetic. They do not display any distinguishing mark nor do they have any clear-cut purpose.

Today's Challenge

The challenge today is for Methodism to be proud of our heritage and with uncompromising conviction, to emphasize the true fundamentals of the faith without becoming fundamentalists in the narrow sense. When we cooperate, it does not carry with it the need to abdicate. There are great convictions of our Church we cannot sacrifice for the sake of popularity. Too often some people seem to suffer from the fanaticism of tolerance. Tolerance is an understanding of the point of view of another and a willingness to grant to every person a right to accept and express his own faith. It certainly does not mean for one to become completely indifferent either to his own faith or to that of another. I have found that it is possible for a person to be a bigot in tolerance as well as in any other attitude in life's experience.

Too often we have failed to work out an over-all, comprehensive program or strategy for our work and have expected each group or unit to work as if they were entirely separate. We fail to achieve our possible strength because we do not have a long-range program for a Church, for an Annual

Board members, staff members, and guests of the General Board of Evangelism in attendance at the annual meeting of the Board.

Conference, or for the nation in order to better prepare ourselves to take our part in the universal picture. The schools, social service, the local church, and evangelism must all be considered as part of a larger program looking toward the ideal of a victorious Kingdom.

There is a desperate need for social progress in all of our nations. Any Church which is willing to maintain the *status quo* no matter what its public pronouncements may be is aiding the acceptance of Communism by the larger mass of our people. Let us clearly see that we are not engaged in a skirmish but are involved in a long range spiritual warfare.

Walk in Fellowship

There must be a social gospel, but this can only be made effective by the increase of individual Christians and active members of the Church. Ideals are never regnant until they become incarnate. God had to become incarnate for man to fully know Him. Christian ideals must find incarnation in order to inspire humanity to build a better world. As we look about and see the glories of God's creation, we must acknowledge that this is a good world in which to live. The only thing wrong with the world is the people who live in it. If only the people walked in fellowship with God we could say, "This is my Father's World."

There has never been an age when man has had as many conveniences and comforts as he has today. The scientific mind of man has lifted the heavy burden from the shoulder of the world. It is not the means of living which have gone wrong, but the end and purpose for which we are living. Many people know how to live in a material manner who do not have any understanding of why they live. Never before has the world had as much wealth as today, and at the same time there is more hunger and poverty among the people of the world. Never before has there been so many means of communication to draw the peoples together in a vast neighborhood, but correspondingly there is more misunderstanding and hatred expressed than we have ever known. Man has knowledge of greater power than man of yesterday dreamed would ever be possessed, but most of it is used for destructive purposes.

It will be of no value to decry the discoveries of science. All creation is from God. Man has never created anything. All truth is God's truth. Man is given freedom of choice to determine what he will do with his knowledge and new discoveries. We must not lessen our research but must develop man spiritually so that he remains the master and not the slave of his discoveries. Let us ever be mindful of the fact that as man learns more of God's truth, he must become more like God.

The ministry must be so trained that they are able to speak intelligently to the new age of which we are a part. We are specialists in one field, religion, and must express the thoughts of God's truth in such a manner that men of today will know that we are Ambassadors for God. We must not think that the mere intellectual grasp of life's problems will bring us power and peace for all our knowledge must be consecrated to the one thing for which we are commissioned.

Religion's Experience

The heartache of the world is not the result of ignorance but of misused and misdirected application of the knowledge man has. Our education must be consecrated in a real religious experience. It must likewise prepare us for larger Christian service among those less privileged in life. Too often, a little learning has separated us from the great mass of God's children, and we desire to serve in the more attractive places. Unfortunately, some of our young ministers who have had advantages at the expense of the Church have not willingly returned to their own people to share their new found truths.

When a people or a Church separate education and evangelism, they might build an institution but they can never build the Kingdom of God. There has been a struggle in every century between the institutional and the spiritual. Those who have been superficial have cast their influence with those who are primarily interested in maintaining an institution. Those who have followed in the footsteps of Christ have strengthened evangelism so that the spiritual fires could burn more brightly through the Church as the institution which is the body of Christ.

The Methodist Church has within its membership those whose thoughts represent a wide variety of opinions and interpretations; but while we do not all find ourselves in agreement on many matters, we are united in our spiritual and evangelistic approach to all life. John Wesley had all the benefits of the best that Oxford University could give him; but he still sought for the religious experience with God. Methodism did not get its real beginning in Oxford, but at Aldersgate. After his heart-warming experience, all that Oxford had given to him took on a new and more vital meaning.

The world faces great problems today—problems possibly greater and more difficult than man has had to solve in any former century. Man will never find the dawn out of the darkness of night if he limits his attempted solution to anything less than the full impact of the revelation of God's truth that we are all His children and we must think only in terms of a Brotherhood on earth. Our problems are not political, economic, or educational in a narrow or limited sense. Rather, they are spiritual problems which need the power of the Church for adequate and satisfactory solution.

Confidence and Hope

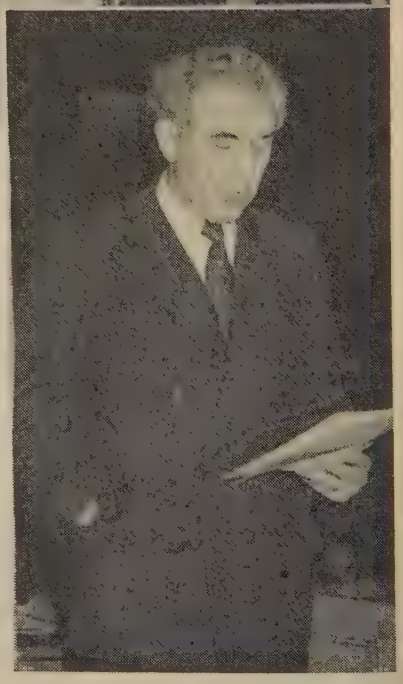
I face the future with confidence and with hope because I am familiar with the voice of history and am fully aware of the tragic need of the hour. Out of the Dark Ages came the light of a Renaissance, and from the light of the Renaissance came the dawn of the Reformation. Out of the Reformation burst upon the world the full benefits of a mighty spiritual awakening. It has been thus in the long sweep of history across the centuries, and again the pendulum is swinging back toward the Church and a renewed spiritual consecration. The Methodist Church is having a most important part in this turn of the tide toward God. I dare today to dream dreams and see visions when The Methodist Church with our central emphasis on spiritual experience will have not less than twenty-five million who know the name of Christ and gladly follow in His way. To do less than plan for this great victory will do violence to the call and challenge of God.

In every General Conference of our Methodist Church there are many and varied interests and points of view. This is natural and healthy for the future of the Church. I only pray that every decision made and every program adopted in our forthcoming General Conference will enable us to say, when the hour of adjournment has come, "We have sought and found the Will of God."

We have set our course in the direction of a completely won nation for Christ and a full dedication to His Will for all mankind on earth. When this has been done, the purpose for which this great Board was established will have been fully realized.

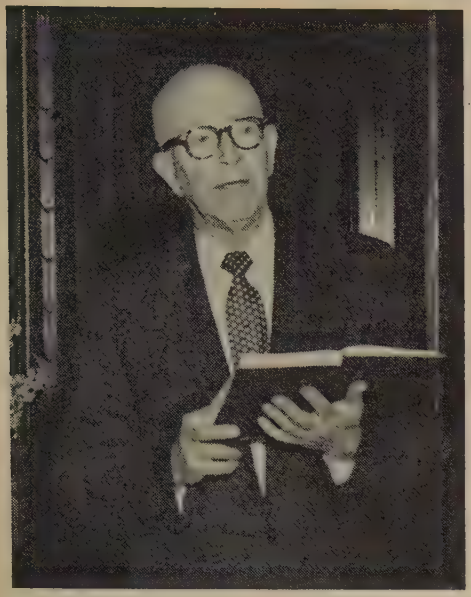
General Board of Evangelism Meets A

Above, as Bishop W. Angie Smith presides, the recording secretary, Ray W. Ragsdale, Superintendent, Los Angeles District, presents resolutions for the Board's action. Shown at right are the seven Bishops who are members of the General Board of Evangelism: (left to right) J. W. E. Bowen, Roy H. Short, W. Earl Ledden, W. Angie Smith, William C. Martin, Glenn R. Phillips, and H. Clifford Northcott.



Below, women members of the Board in attendance at the meeting at St. Simons Island are (left to right) Mrs. Wayne W. Harrington, York, Nebraska; Mrs. W. M. Alexander, Nashville, Tennessee; Mrs. A. O. Gunnerud, Rugby, North Dakota; Mrs. J. F. McAlear, Polson, Montana; Mrs. C. C. Sapp, Albany, Georgia; Miss Barbara Eskew, Festus, Missouri; and Mrs. Walker Milam, Vinita, Oklahoma.
Right, George A. Fallon, pastor, Lakewood Methodist Church, Cleveland, Ohio, makes a Committee report.

T. Simons Island, Georgia, January 11-13



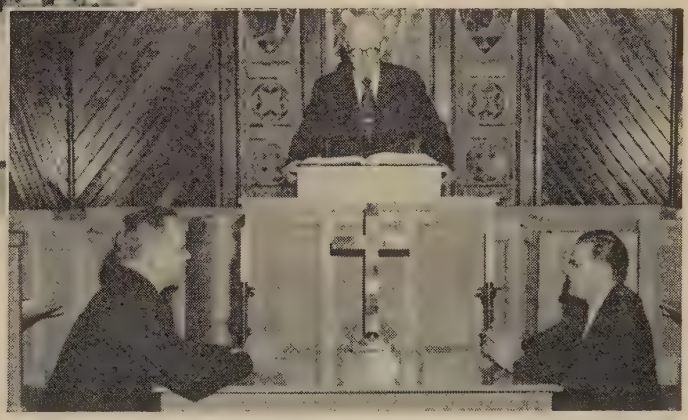
Bishop Glenn R. Phillips leads devotions at one of the morning sessions.

The Executive Secretary, Harry Denman, presents his report to the Board.

Bishop Arthur J. Moore addresses the Board on the first evening of the meeting.

Left, J. W. Golden, honored upon the occasion of the announcement of his retirement from the staff of the General Board of Evangelism, responds to messages of appreciation and felicitation.

Below, Bishop Glenn R. Phillips leads a prayer vigil with Reginald F. Goff, pastor, Worland, Wyoming (right), and Thomas A. Carruth, of the staff of the General Board of Evangelism.



Below, left and right, Standing Committees contribute to the work of the General Board Meeting by studying and reporting on the responsibilities of various departments.

Retired Missionary Serves On Formosa With The Upper Room

A Chinese family that is among the recently converted Christians on Formosa for whom Miss Almblad makes religious literature available.

Service Men Express Gratitude to Miss Almblad

THE Fellowship Fund of The Upper Room has made it possible for Miss Arnolda Almblad, retired missionary from China now living in Taichung, Formosa, to distribute THE UPPER ROOM and other devotional materials.

Miss Almblad is a native of Norway and has spent 32 years in the mission field of North China near the Mongolian border. Retirement has not stopped her service for God and His children. One of her Christian friends new in the faith, a young officer in the army, came to her and said, "This morning I felt so out of sorts. The weather was so warm it seemed to press down upon me. But, before leaving my quarters I sat down to read THE UPPER ROOM you had brought to me. It just happened to open for Thursday, May 6th, 'Oh taste and see that the Lord is good! The reading stimulated my whole being. I had begun to starve my soul. But this morning, God really gave me a taste of the good things He has for us if we truly seek Him."

An Answer To Loneliness

Another came into her home, which is always open to the lonely service men, and said, "I cannot tell you how much help I have received by the daily reading of the little booklet you gave me. I do not even feel that loneliness as before. I feel joined with the great family of God in all lands."

A Pocket Prayer Book, The Pocket Book of Faith, A Pocket Book of Power and The Pocket Book of Hope have also been distributed. One of the pilots wrote Miss Almblad a little note saying, "I was very busy this morning and did not seem to get time for a minute of quiet. As we started off and were going up, the air became so fresh, the sunshine so brilliant. I found many thoughts coming to my mind from the little prayer book that you gave me. My heart thanked God for His many blessings bestowed upon me and this island. Up in the fresh clean air, I asked the Lord to teach me to pray, that I might thank Him for His many blessings."

Found A Friend

This active, even though retired, missionary gives religious literature and New Testaments to Chinese and Mongolian service men and to a few from Tibet, using both Chinese and English editions of THE UPPER ROOM. One of Miss Almblad's young friends was transferred to Taipei. He wrote that when he was assigned to his new quarters his roommate had a New Testament and THE UPPER ROOM on the table, therefore the new soldier had the courage to quickly ask, "Are you a Christian?" They soon found the roommate had been given his Testament and devotional guide by this same faithful Christian lady. They wrote her of the joy they each had in finding a Christian roommate and friend, saying, "God has wonderfully seen the need of both of us, and used you to make it possible."

Young officers on Formosa march away, armed with the world's most widely used devotional guide, THE UPPER ROOM, made possible by the Chaplain's Fund, distributed by Miss Arnolda Almblad.

Letter to The Upper Room Fellowship

Dear Sirs:

Thank you very much for sending me THE UPPER ROOM every two months.

I am aware of that it gives me gentleness and tenderness of heart in my social daily life.

Would you be so kind enough to inform me who has ordered it for me?

I must express my thanks to him and present something in return for his kindness.

Yours truly,
Fong Chia Lai
Yui-chu, Sun-moon Lake
Formosa

Year-End Communion Held

Three ministers from Nashville, Tennessee, discuss plans for the third annual year-end Communion and prayer for peace, held at The Upper Room Chapel, with the editor, J. Manning Potts. Reading from left, James W. Henley, pastor of West End Methodist Church; Frank F. Drowota, pastor of Woodmont Christian Church; Paul B. Freeland, of the Presbyterian Board of Missions; and Dr. Potts.

THE UPPER ROOM Reported Breaking Linguistic Barriers The World Around

A major in the air force, who is a Roman Catholic friend and former neighbor of Dr. J. Manning Potts, editor of THE UPPER ROOM, sent this message to him recently, "Can't help thinking of you all. Everywhere one travels these days you find a copy of THE UPPER ROOM. A month ago I saw your work from the North Pole on through Europe. Now I see it in Africa. I find it most encouraging to see how effectively you are breaking through linguistic barriers to bring people everywhere closer together in understanding . . . in peace . . . in preaching His word . . . God bless you!"

• • • •

Over a Million? Yes, Three Million

Professor Roland E. Wolseley in his new book *Careers in Religious Journalism* states that no one religious publication in the U.S.A. reaches one million circulation *except* THE UPPER ROOM. It has three million subscribers, 32 editions, 27 languages and English Braille.

Nice Going - - - Lakewood Baptist

The Lakewood, Ohio, Baptist Church secured twenty sets of the Gift Vest Pocket Set to send to the men of their congregation who are in the service. These gift boxes contain four books: The Pocket Book of Faith, The Pocket Book of Hope, A Pocket Book of Power, and A Pocket Prayer Book.

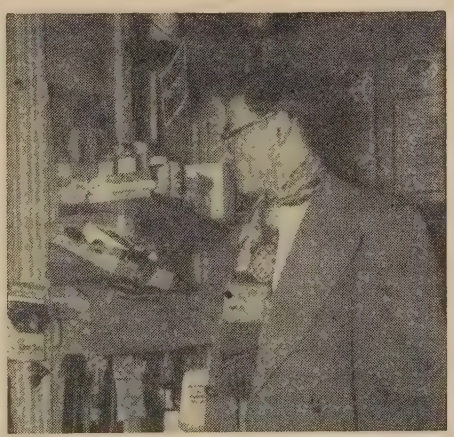
• • • •

Meditation Aids Sobriety

Millions of families have Christian devotions of some sort daily," said William F. McDermott in a recent issue of *The Christian Advocate*. He added, "Three million readers of THE UPPER ROOM, masterful devotional publication, aren't perusing it to the tune of "Roll Out the Barrel"; meditation is conducive to sobriety as well as worship. Where Christ is thus honored, refrigerators rarely carry brewery or distillery products."

Free---Lift a Copy

In case you are passing through Exton, Pennsylvania, you will enjoy stopping at Rodney's Store. You will find it open from eight to eight! You may buy groceries, harness, medicine, frozen foods, tools, drygoods, toys, produce, candy, shoes—yes, even shrubbery in the spring and pumpkins and apples in the fall.



A customer "lifting" a copy of a devotional guide, THE UPPER ROOM, in Rodney's Store.

It keeps Mrs. Ernest Rodney pretty busy, but she finds time to be constantly on the move for her Lord even being on the World Wide Board of Baraca-Philathea Bible Classes, of which she is now State President.

Therefore, it is not surprising to find prominently shown among the variety of articles for sale something FREE. On a display box filled with copies of THE UPPER ROOM is a sign, "Free—Please Lift a Copy."

A cardboard rack will be furnished free of charge. A wire rack, holding 12 copies, costs 50¢.

FAITH IN ACTION

by Mrs. Manuela L. Valencia
National Woman's Society of Christian Service
The Methodist Church
Philippines

RECENTLY, I was in Guimba, Nueva Ecija, to preach in the Woman's Society of Christian Service Sunday worship service. After the service, I was told about the story of 14 families (around 50 persons) who were baptized at one time by the Rev. Mr. Ambrocio Bernardo in the Guimba Methodist Church.

Mrs. Rosita Javier, a church member and a neighbor to those families, is responsible in bringing those families to the church. She is living alone. She lost two husbands (married two times) and lost her two children. She had a little business but gradually gave it up because her goods were gradually stolen.

Act of Kindness

She said that her neighbors used to be very indifferent and very unkind until one time members of their families got sick. They are so poor that they could not afford medicine for their patients. She learned about the sick neighbors. She visited them. They welcomed her. She provided first aid and prayed. The sick got well. From that time whenever someone became sick, they went to her. She has been visiting and praying for them. She reads the Bible to them. She has been doing this act of kindness for some while.

In August, 1955, her faith in action came into fruition in the mass baptism of the whole neighborhood—parents, children, and relatives, around 50 of them. The women attended the Woman's Society of Christian Service. One woman is being trained to take up an office of the local Woman's Society of Christian Service. Another woman is about to take up a Sunday school class.

The Church in Sinamar, San Mateou, Isabela, according to the pastor, has 17 family heads. They are all tithers. The beautiful parsonage has been built with the tithes. The members want a bigger church. They are now accumulating out of their tithes from harvest for a bigger church. Last August, the church had already paid up its apportionment for the District and Conference. It had also paid its pastor's support up to the end of the year five months ago. This is the work of faith.

In Salinungan, Isabela, the church was blown down by typhoons three times, but each time it has been built up by its people of faith.

A man in San Jose, Mal-lig, Isabela, wanted to build a nice house. He waited for the harvest. Harvest came, but the thought came to him, "God needs a nice house." He built the house of God. Later, he built his own house. The last District Conference was held in that nice church, built by the man of deep faith.

Evangelistic Work

One fruit of the evangelistic work of the young people from the Methodist Rural Center in Kidapawan, Catabato, Minanao, is the organization of the first Ilongo congregation. One man was converted. He also converted his family. The new faith of the family worked out wonderfully and converted two other families. The three families built the first Methodist Church in Calaisan, Kadipawan. The church keeps on growing. The first convert, with three others, walked to M'lang to attend the first Provisional Annual Conference. Deep faith builds.

In Vizcaya a pastor whose church and parsonage were damaged by one of the strong typhoons last year said, "The typhoon was very strong. Everything was damaged. But our faith was not damaged."

Dr. Alan G. Walker

Australia's

Mission to the Nation

by Geoffrey L. Griffith
Editor, *The Methodist*
New South Wales, Australia

The Mission to the Nation—led by the Methodist Church—has made religious history in Australia and its influence is certain to be felt in community life for years to come.

The Mission, which began in Melbourne (Victoria) on April 8, 1953, is a personal triumph for the National Missioner, the Rev. Mr. Alan Walker, who is shortly to visit the United States.

Mr. Walker, a well-built man of medium height, looks a good deal younger than his 44 years. This impression is emphasized by his quick, almost boyish, smile. He is a hustling, vigorous cleric who is determined to take religion "out of buildings into the open."

Versatile Speaker

An extremely fluent and confident speaker—as the 3,000,000 people who have heard him as Australian Missioner in the past three years will testify—Mr. Walker is never at a loss for an answer. He is equally at home addressing a dinner attended by the State Governor, leading business or professional executives, or facing a group of workmen (in their shirt sleeves and overalls) during a lunch hour break.

During the course of the Mission, Mr. Walker repeatedly advised the churches that, in order to increase their attendances, they should get rid of "a horse and buggy mentality in a jet plane age." At one of his last Mission rallies, Mr. Walker said, "The Christian Church has not yet learned to live in a modern society. We have neglected the opportunity, open to us for 30 years, to put religion on a weekday basis by means of radio programs and open-air meetings."

What lasting effect, if any, has the Mission achieved in Australia? How does it differ in appeal and response from the methods of other evangelistic campaigns?

Faced with these questions at the close of the Mission on November 16, 1955, Mr. Walker answered them by denying any kinship with other well-known evangelists, such as Dr. Billy Graham.

"The overseas type of evangelist, such as Billy Graham, almost completely lacks social emphasis," he said to an interviewer. "The Mission to the Nation in Australia differs in that it presents a total gospel—a social as well as a personal challange.

"We try to link people to God and then to build a world fit for the children of God to live in. It has been a war on two fronts—the personal and the national."

Mr. Walker has important reservations about the impact of the Mission to the Nation. He admits to satisfaction at the big attendance attracted by the Mission's public meetings (between 28,000 and 30,000 people came to them in Sydney) and the vast newspaper and radio publicity throughout Australia.

"Unless, however, all this is followed up by local churches trying to capitalize on the good will and bringing people into the fellowship of the Church, the effects are likely to be transitory rather than permanent," he said.

"Local church evangelism has not been encouraging. The disappointment of the Mission to the Nation is that we have not been able to lead many churches in Australia into the new method of what is called visitation evangelism.

"This system, under which groups of two church people make five visits to each individual home selected for evangelism, has been proved in the United States and will work in Australia. But it is so new that only about half the churches have got into action.

Outward Looking

"Instead of the church being a static, passive body, it must turn around, be outward-looking, and go after the 50 per cent of Australians who never go to church."

The President-General of the Methodist Church in Australia, the Rev. Mr. R. B. Lew, who is well known to Americans, supports Mr. Walker in this view. At the last General Conference of the Methodist Church, held in Brisbane (Queensland), he said the Mission to the Nation must continue in 1956 in the local church. The message of the Church must be taken into "the highways and byways of life, in the offices, the taxicabs, wherever men and women congregate."

Mr. Walker, as Missioner, has never shirked his admitted aim to make "the man in the street" accept religion as a plan for living. A dynamic, "down-to-

Geoffrey L. Griffith is the first layman to be appointed editor of *The Methodist*, official journal of The Methodist Church in New South Wales, Australia. He has been an accredited preacher for 15 years.

Mr. Griffith is also a senior journalist on the staff of the *Sidney Morning Herald*, Australia's oldest newspaper.

Now on leave of absence, Mr. Griffith and his wife are in the United States where they have brought their son, Anthony, for medical treatment for muscular distrophy. He is currently attached to the New York news bureau of the *Sydney Morning Herald*.

earth" speaker, he has commanded the attention of workers at industrial plants and attracted thousands of teenagers to give up their lunch hour to attend public meetings in Town Halls and in the open air. He has invited questions on all types of subjects—and answered them objectively, pulling no punches. He made religious history in Australia by addressing 40,000 to 50,000 people during breaks in football matches on Saturday afternoons. He is the only cleric in Australia to appear in a stadium boxing ring, at intervals between contests, to explain his Mission.

The "question and answer" meetings were perhaps the most effective of the campaign. They attracted people who had forgotten the "going-to-church habit"—many of whom had neglected God completely in their daily living. These people left the meetings impressed with the sincerity of a missioner who could meet them on their own level, discuss their problems, and give them a common sense theory of purposeful living.

The Mission to the Nation Crusader Choir of 500 voices marching in a procession of witness—a feature in each city of the Mission's program.

"March of Witness"

In every capital city of Australia, Walker led an impressive "March of Witness" to precede the opening rallies. Thousands of professing Christians—men and women, young and old—marched fearlessly to proclaim their faith and won the respect of thousands of others to whom the church door did not swing open easily.

One of the features of the Mission to the Nation was the weekly radio plays, a new medium of religious impact. These were hard-hitting dramas of daily life, driving home the message of religion to almost 2,000,000 listeners weekly in their own homes. At the close of each play, Mr. Walker, as Missioner, summed up the Christian meaning of the drama and invited letters with questions on problems of everyday living.

Methodist ministers throughout Australia, the National Mission Secretary, the Rev. Mr. Rex Mathias, and the Crusader Choir (conducted by Mr. Roy Scotter) gave Mr. Walker invaluable support during the three-year campaign.

Denominational Cooperation

But the support given to the Methodist Church by all other Protestant denominations was one of the most encouraging features of Australian religious life. The Anglican Church (equivalent to the Protestant Episcopal in the United States) opened its pulpit to the Missioner and relayed his addresses from the other public hall meetings.

Mr. Walker and the Methodist Church throughout Australia can look back on the three-year campaign with a great deal of satisfaction. They can be certain that the mission meetings held in 152 different centers of all States of Australia have left a vital influence on Church and society.

Recently, Mr. Walker left Sydney on a 12-day trip to New Guinea (visiting Port Moresby, Law, and Rabaul). In 1956, he will tour the United States.

It is certain that the virile Australian Missioner, whose undoubted talents have been sharpened by the experience of the vigorous campaign, will be popular in the United States.

NOW AVAILABLE IN BOOKLET FORM!

The 96-page Turn Over Chart

Spiritual Life for Methodist Christian's

A photographic miniature reproduction of the large Turn Over Chart emphasizing the Methodist faith, the Methodist heritage, The Methodist Church at work, and the duties of a Methodist Christian. Excellent to give to *every* member. Very helpful for use with every *new* member. Ideal for Lent.

35c each; 12 or more, 25c each

ALSO AVAILABLE

The *Tidings* Turn Over Chart

Spiritual Life for Methodist Christians

This large chart can be used effectively during Lent to deepen the spiritual life of all your members.

$12.00 each

TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee

El Aposento Alto Distributed In Bolivia To Students, Prisons, Hospitals, Markets

El Aposento Alto has been distributed by Helen B. Rusby in La Paz, Bolivia. This Methodist missionary, who has just retired after 36 years, states that nothing gave her more satisfaction than the service The Upper Room made possible for her. This gave her the opportunity to contact people in many areas where she could not do a concentrated piece of work, but where at least she could introduce the Gospel message. The results were far reaching and make a thrilling story in the Christian awakening of a people.

The Upper Room United Hospital Staff

The Upper Room became a part of the life of those who lived in the hospital in La Paz where Miss Rusby lived. In the dining room the ambulatory patients, staff members and nurses read the daily scripture and meditation and then sang a hymn. The sound carried through the open windows to the bed patients who also had copies of El Aposento Alto. There was a great sense of unity during this time of worship. Then the group had the happy idea of gathering the used copies at the end of the two months period and distributing them elsewhere.

Daria Huanea, Miss Rusby's maid, often asked to go with her as she went about with the copies of El Aposento Alto. She liked to test the children to see if they really could read, or if they just wanted the colorful pictures from the covers. She made an interesting sight at the market place with a group of eager children clustered around her.

Contacting Former Students

A large part of the 36 years Miss Rusby was in Bolivia was spent in educational work. She made The Upper Room available for her former students, mailing copies when it was necessary. She had joy in watching the deepening of their faith and effectiveness as they made daily personal devotions a part of their lives and established family altars. She was grateful for such a means of keeping in contact with her students, feeling it to be a distinct ministry.

Political Prisoners Well Read

Some of the prisons in South America have a large number of political prisoners, many of whom are cultured, well-read men. They miss reading materials during the long hours of inactivity. Miss Rusby's literature was most welcome.

This missionary was never without a few copies of The Upper Room, sharing them as she felt directed—in the churches, in institutions, on the busses, on the streets—among the people in this country she had grown to love.

Above, a national worker and prison guard in La Paz, Bolivia, who have just received copies of the Spanish edition of *The Upper Room* from Miss Helen Rusby, a missionary who was connected with the Methodist hospital in La Paz.

Below, Daria Huanea, Miss Rusby's maid, is testing to see if the children can read before giving them a copy of *El Aposento Alto*. She is shown at the market place where the colorful covers have attracted the children.

Mississippi Methodism

Establishes

New Churches

MANY DIRECT DESCENDANTS and friends of the late Arthur and Orra Butler Whittington gathered at the site of Whittington Memorial Methodist Church, eight miles north of Liberty, Mississippi, Sunday afternoon, October 16, for ceremonies preparatory to beginning the erection of the church building. An interesting program had been prepared and was presented by E. D. Gemeny, pastor, ably assisted by Mark F. Lytle, Superintendent, of Brookhaven District.

Rob Whittington, grandson of the venerable couple in whose memory the church is being built, presented the deed, to Mr. Gemeny, who gratefully accepted in behalf of the membership. About twelve grandchildren of the Whittingtons were present on this happy occasion.

Twelve of the grandchildren of Mr. and Mrs. Arthur Butler Whittington who attended groundbreaking services for the Whittington Memorial Methodist Church, north of Liberty, Mississippi.

Charter members of the Wesley Chapel Methodist Church, Meridian District, Mississippi.

WESLEY CHAPEL METHODIST CHURCH, Meridian District, was organized October 18, in the home of Mr. and Mrs. J. T. McDuffy. There are now 25 charter members. Property site for the new church has been selected—a beautiful lot 198 ft. by 300 ft. on the summit of a hill. The Rev. T. E. Hightower, pastor at Bonita, has been appointed pastor of this new congregation. Services are being held each Sunday morning in homes of the members.

The District Superintendent, J. Melvin Jones, was assisted by B. G. Martin, District Missionary Secretary, and N. A. Dickson, District Secretary of Evangelism, in the organization of this new Methodist church.

The Committee on Church Locations of the Cleveland District, North Mississippi Conference of The Methodist Church, recently approved the selection of a site for a new Methodist church in Clarksdale.

Four ministers, inspected the site and reported to the local steering committee. They were R. G. Moore, District Superintendent, of Cleveland; Luther Nabors, of Inverness; Zeke Jumper, of Leland; and James Elliott, of Shelby.

The site, chosen earlier by the local committee and later

Committee inspects site for new Methodist Church, Clarksdale, Mississippi.

endorsed by the District committee, is located three blocks west of the present city limits (Smith Street), north of West Second Street Extended, Clarksdale.

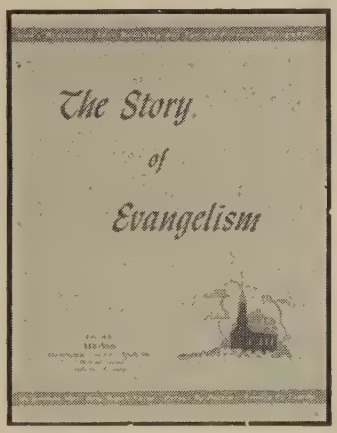
Meeting with the visiting committee were several members of the local steering committee: Ralph Baltzer, E. L. Anderson, Jr., Frank Foster, and Harvey Gresham.

Currently assigned as assistant pastor of the First Methodist Church, the Rev. Mr. P. E. Russell is especially charged with laying the groundwork for the new church.

Tent in which the Northview Methodist Church, Vicksburg, Mississippi, was organized.

First services were held Sunday, October 23, and continued daily through November 2, at Northview Methodist Church. This church is sponsored by the Springfield Church in Vicksburg, and is to be located on City Cemetery Road—corner of Pemberton Street. T. O. Prewitt, Conference Director of Evangelism, was the guest preacher. Shown in the above picture is the tent in which the meeting was held to organize the work. Shown here are the pastor, Roy A. Givens (right), with District Superintendent G. Eliot Jones and Seth Granberry (left), pastor of Crawford Street Church.

NEW!



INFORMING!

The Story of Evangelism

A graphic portrayal of the needs and opportunities of evangelism—person by person—family by family. Factual information for distribution to every member of every Commission on Membership and Evangelism.

32 pages—Two colors

Single Copies---25c (mailed)---10 or more copies---20c each

TIDINGS, *Headquarters for Evangelistic Materials,*
1908 Grand Ave., Nashville 5, Tenn.

Local Churches Develop Varied Programs of Evangelism

Commission Inaugurates Book Reading Plan

by Ralph L. Barrett
Pastor
Bethany Methodist Church
Somers Point, New Jersey

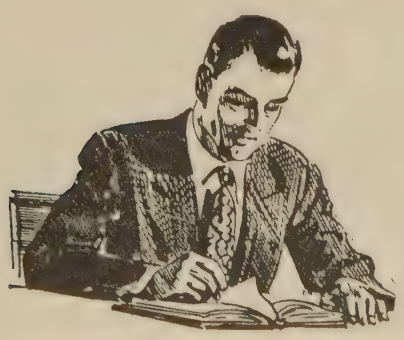
LAST year, during the Advent Season, I used G. Ernest Thomas' book entitled, *Rediscovering Christmas*, for our midweek prayer meeting discussions. This proved very helpful and devotional. It added much to our crusade to "Keep Christ in Christmas."

However, since we were reaching only a few of our members in the prayer service, I was anxious to find a way we could touch each member of our parish with this Christmas evangelistic message. Perhaps other pastors have been faced with similar problems. I would like to present a suggestion toward solving this problem.

Chairman Active

Our Commission on Membership and Evangelism purchased several copies of *Rediscovering Christmas*. They divided the membership into about 10 groups with 10 members (or families) in each group. The names were then typewritten and placed on the front of the book, along with a note from the pastor encouraging each member to read the book, then pass it on to the next member on the list.

The chairman of our Commission placed the book in the hands of the first person in the group on the list. We urged each individual to pass it on within a week's time. That way, this reading project, which began the first of October, would be completed by Christmas.



Folks have commented on how helpful the book has been to them and appreciate this project our Commission has begun.

When the Christmas season ended, the Commission planned to distribute other TIDINGS books concerning The Methodist Church, evangelism, *Spiritual Life Through Tithing, Worshiping,* and *Witnessing*. This plan is also a way of encouraging our poeple to purchase these books for themselves and others.

Home Emphasis

I am sure this reading program will be beneficial to our members. It will bring challenging, spiritual, and evangelistic literature into their homes. I believe this plan will strengthen the work of our church in our community because it has first touched the lives of the members of our church.

Prayer Vigil Strengthens Small Church

by W. E. Moore
Pastor
Kern Memorial Methodist Church
Nashville, Tennessee

THE conviction of the Commission on Membership and Evangelism of the Kern Memorial Methodist Church, in Nashville, is that every church, regardless of the size of membership, can have a prayer vigil.

In the first meeting of the Commission on Evangelism in the Kern Memorial Church after the Annual Conference the first week in September, 1955, it was suggested that we have a prayer vigil in our church. All the members agreed that this was a good idea, but not all were sure it could be done. It was agreed to proceed with tentative plans and try to discover the sentiment of the church as a whole in regard to a prayer vigil. Most of those contacted agreed it was a good idea, but some were certain we could not get enough people to support a prayer vigil.

Fine Spirit

At the next meeting of the Commission on Evangelism the chairman spent some time in giving details concerning a prayer vigil, calling on the pastor to help him in this. Some discussion followed, and a fine spirit was evidenced in the group. Those of the Commission who would give wholehearted support to the prayer vigil were called for, and every member pledged his support. This was what was needed if the vigil were to succeed.

We were on the way. At the meeting of the Woman's Society of Christian Service many of the women pledged their support after the Spiritual Life Chairman had presented the matter of a prayer vigil. The Spiritual Life Chairman gave untiringly of her leadership and support in this effort. (Do not overlook her in planning and setting up your prayer vigil.)

We knew that in order not to have a break in the prayer vigil some individuals would have to volunteer, or be chosen, to be at the church every hour. This presented no problem for us. Many of the women who volunteered their services at the Society meeting designated the hour they could be depended on to be at the church. The chairman

of the Commission invited the Spiritual Life Chairman of the Society, a key man of the Commission, and the pastor to his home for supper to work out details for the vigil. The names of the women and hours that they had given were listed. Others were then called whom we felt we could depend on to take an hour. Not a person refused. In a short while the 24 hours were filled. The date, October 25 to 26, from 8:00 a.m. to 8:00 a.m., was chosen by the Commission for the vigil.

Bible Reading

Knowing how difficult it is to play a piano softly, we decided at the supper meeting to try using a record and an automatic record player for the music. We weren't sure how this would work, but were willing to try. A record of hymns, played on the organ by Virgil Fox, was secured from the City Library. Pleased with the results, we lift this up as a way by which the music problem for a prayer vigil can be solved.

It was also agreed to encourage every person coming to the prayer vigil to bring his Bible and to spend some time in Bible reading. The little leaflet, "Prayer Helps for Those Alone with God," which can be secured from TIDINGS was chosen as the guide for those coming to pray. It proved to be invaluable.

Arrangement was made with the communion steward to see that the bread and wine were prepared. Many partook as they knelt or rose from the altar.

Some two weeks before the vigil a letter was mailed to all those who had volunteered to be an "hour leader." All the necessary information was included, and these persons were reminded of their hour at the church. As a result not a person failed to appear. Most of them came before time. Some remained until their hour had well passed.

On the Sunday before the prayer vigil, the pastor preached on the subject, "A Vigil in Prayer." The questions, "What is a prayer vigil?" "Why have a prayer vigil?" "What should we pray for?" and "What can we hope the vigil to accomplish?" were discussed.

Personal Testimonies

The one obvious result of the prayer vigil in this church is the deepening of the prayer life of many of the members. Personal testimonies were given in a prayer service and in the meeting of the Commission on Evangelism.

We believe this can be the means of transforming a church. You will find your church taking on new life and launching out into the deep if your church has faith enough to try it. Every church can have a prayer vigil.

J. T. Seamands, Methodist missionary, Belgaum, India, meets with prayer group launching the Year of Prayer for 1956.

Notes from the Desk of a Home Visitor

by

Mrs. Bert V. Chappell
Portland, Oregon

IN our city there is a "Newcomer Service" to which the District Superintendent of our Church subscribes. This information provides the name of the new family, the number in the family, the ages of the children, the city from which they came, and other helpful information.

These names are sorted according to the parishes and then mailed to the pastor of the church in the District in which the people live.

In our church, the pastor turns the names over to the Home Visitor, who telephones the newcomers. The conversation goes something like this:

"I am Mrs. Chappel, a neighbor, and I understand that you have recently moved here from New York. I am calling to welcome you to Portland. . . . I would like to invite you to attend our neighborhood church and Sunday school. . . . I know the children would enjoy it, as well as you and your wife. We have a friendly pastor and people, and there are interesting activities for all ages. We are located at 35th and Yamhill . . . the Sunnyside Methodist Church."

Stresses Membership

If the newcomers say they are planning to attend a church of another denomination, the Home Visitor remarks that the important thing is to have a church connection.

From the response to these telephone conversations, we can tell if the newcomers are interested in our church. The pastor calls on those without a church home. Without exception, those visited have been very pleased and have thanked us for our telephone call. Many who otherwise would not have done so have attended our services.

Why not try this?

Tracts

for Every Time of Need

by

John L. Sandlin

BEFORE the Christian gospel was written down in any form, it was lived and preached. The story was told in somewhat the same fashion as a missionary tells it to a group around his front door. As soon as he learns the language, we are told, he begins to tell the story. As he tells the good news of redemption, those who listen are impressed with his earnestness and his message. Many of them accept the Christ and His way of life. The gospel is contagious when it comes alive in the life of the person.

The method of the missionary is the same as that of other ministers and teachers. It is the old, old story of Jesus who fulfills all that the scriptures have said. But, more than that, it is His enlargement of the prophetic message in the spirit of love and forgiveness.

The Written Message

The importance of preaching and teaching has been recognized by every generation. But there have been and are many times when the preacher could not get his message to others beyond the sound of his voice. This made it necessary to write the message and circulate it. Many people have been won through the written message.

Paul spent days in seclusion trying to write out his messages for those whom he would never see. His letters indicate that his one purpose was to win people. He sent the gospel to many places.

Likewise, reformers have found it necessary to write their messages to be read far and wide by those who could not know it otherwise.

The time is always appropriate to send the written message. This is a method of Christian sharing. The writers of the Gospels used this method; and, as a result of their work, we have four evangelistic tracts, the Gospels of Matthew, Mark, Luke, and John. They have an evangelistic purpose. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31).

If the Church would make disciples, it should use every means available. Everything else is subordinate to the work of leading people to Christ. For this reason, the tract has spear-headed many effective movements.

John Wesley believed in the force and effectiveness of the written message and urged his preachers to circulate good literature. Peter Cartwright, early Methodist circuit rider, had this to say concerning the distribution of tracts and other literature: "It has been a question that I shall never be able to answer on earth whether I have done the most good by preaching or by distributing religious literature. I have spread thousands of dollars' worth a year. The religious press is destined, under the order of Providence, to minister salvation's grace to the perishing millions of the earth."

The Same Situation

The situation is still with us. While Cartwright dealt with a population vastly smaller than ours, yet he was impressed with the great need for publishing the good news abroad.

When we realize that there are approximately 70,000,000 unchurched people in our country, there is even further necessity for using tracts as a means of evangelizing. More people can read now than ever before. People have better advantages and more time for reading. This presents an immeasurable opportunity. The printed page has greater influence.

Notice how comparatively few people can work in full-time Christian employment and you will see how important it is to use the printed message. The tract can be sent anywhere.

A recent publication of the American Tract Society, New York, says

> Tracts know no fear. Tracts never tire. Tracts never die. Tracts can travel at little expense. They can run up and down like the angels of God, blessing all, giving to all, asking no gift in return. They can talk to one as well as to the multitude and to the multitude as well as to the one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, the railway carriage or the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they tell their story twice, or thrice or four times over, if you wish. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made the vehicles of all truth, the teachers of all classes, and the benefactors of all lands.

Serving the Traveler

The most careless of travelers demands something to read while on the road. He is going to read something. If a rack is placed in the airport or railroad station in a conspicuous place, he will make his selection from whatever is there. Free materials are always in demand. Military personnel and civilians, youth and older people—all are interested in "something to read" while on their journey.

There is great power in the Word of God. "While one was reading" John Wesley felt his heart "strangely warmed." While one is reading on a trip, he may have the same experience. Are we providing enough tracts for public places? Are they used in sufficient amount?

Your church may have a group that would sponsor the distribution of useful leaflets, tracts, and other effective materials. Write to the Tract-of-the-Month Club, 1908 Grand Avenue, Nashville 5, Tennessee.

Developing the Holy Habits

by R. Odell Brown
Pastor, Hillcrest Methodist Church
Fredericksburg, Virginia

WHEN members of Hillcrest Methodist Church of Fredericksburg, Virginia, come to Sunday worship services, they bring, along with their weekly offering, a sort of self-scoring chart on their efforts at richer Christian living. They are presenting on the offering envelopes used at Sunday school and church services their minimum performance in cultivating a richer Christian life for that week.

This is a vital part of a unified program that is enriching our church. With the chart, members of the church and church school, from juniors up, score themselves on their stewardship of life in observing the "Holy Habits," namely, attendance at church and church school, invitations for others to attend, preparation of the Sunday school lesson, tithing of income, and daily Bible reading and prayer.

Underlying Philosophy

The underlying philosophy of education undergirding all this is the firm conviction that the church with its school is *one* in its life and work. We have taught that the Sunday school is the church at study and that the church service is the church at worship. Through every means at our command we have tried to create the awareness that the church school is for adults as well as children and that the church is for children and youth as well as for adults. Less than this is most inadequate.

What problem led to this approach? For years after the dismissal of church school there had been a great exodus of most of the children and young people for home, in the face of which a smaller number of older people made their way to church. The church attendance was always below Sunday school.

After almost 20 years of personal observation of those who attend Sunday school, and not church worship services, I was thoroughly convinced that spiritually mature members are not developed that way. To my knowledge I had never received into membership a single person who did not attend either the morning or evening church worship services, though he did attend Sunday school faithfully, who was spiritually minded and who, in any appreciable way, supported the church. They "used" the church ministries built and maintained by others.

To keep a record of who attends Sunday school was not enough. We needed also a record of Sunday-school-church-worship attendance. We felt that something should be done about this situation and that there should be an increased support for both the church school and the church worship services.

The congregation at Hillcrest Methodist Church, Fredericksburg, Virginia, who enthusiastically support the church's program for developing the "Holy Habits."

An Old Problem

To bring this about has not been easy, and we have not attained perfection; but the following account has been written to tell how one church has solved the old problem of making the church school and the morning worship service one entire service to God each Sunday. What did we do about it? Among other things we did the following:

Our overall program is covered by records embracing *both* the church school and the church. The ideal is that of complete unity of the church and its educational program—the enrichment and control of experience. The organization and administration of the church school should make a unified church and church school, which should not function as essentially separate organizations. If the church with its school is *one* in its life and work, we felt that *our records—for each pupil—ought to reflect and support—not violate*—this basic principle of *oneness*. We felt that the Sunday school is not a completed experience separate and apart from the church worship services.

Many years in the pastorate have given me a growing conviction that our traditional Sunday school record of only offering and attendance is, from a sound educational point of view, a very seriously inadequate index to the effectiveness of our Sunday school work as well as an inadequate basis for the evaluation of our church school program. For efficiency we ought to have a more com-

prehensive index to the effectiveness of our program in developing the spiritual life of our people.

If it is sound educational procedure to keep a record of attendance and offering, then it is sound educational procedure to keep a record of other things having equal or greater value in promoting growth in Christian character, such as, daily Bible study and prayer, Sunday school lesson preparation, church worship attendance, and witnessing. In order to bring a broader emphasis to our people's attention, we devised a scoring system by which we have asked our people each week to record their Christian discipleship on the following items:

Attend S. S. and Church, 20%
Invited Others to Attend, 20%
Bible Brought and Prepared S. S. Lesson, 20%
Tithing Income, 20%
Daily Bible Reading and Prayer, 20%

To stress a broader stewardship of life and their growth in Christian discipleship, this scoring system is explained on each offering envelope for church and church school by a meaningful introduction: "I submit before God —a record of my efforts this week—to develop a richer Christian life, an evidence of my love for Christ and His Church. To grow strong spiritually like Christ I cannot do less than these things; God's loving grace leads me to do more." How much more? To that there is no end for God.

Spiritual Purpose

In this is more than strikes the eye on first reading. We sought to state in the fewest possible words the purpose of Christian education—all the holy motive of God and man for spiritual self—the discipline involved in efforts to become Christlike—and to do it in such a way that spiritual pride or self-righteousness in observing these things would be forever impossible.

The items are significant. The first item, "Attend Sunday School and Church" (they are not listed separately), undergirds the sound principle that the church with its school is *one,* not a duality in life and work, competing for divided loyalties. It has the effect of integrating the Sunday school with the church and its services of worship. It gives strength to the witness of the entire church in the community. It seeks, through the church, a closer liaison activity between the church school program and the church at large. (In churches not having preaching every Sunday the people may check "attended" if they attend all the preaching services the church provides.)

In the second place, the items undergird the work of the four Commissions. The work of the Commission on Membership and Evangelism is emphasized by "Attendance" and by "Invited Others to Attend." We seek to teach our people that evangelism is the normal year-round emphasis of the church and its school. The Commission on Education is supported by "Prepared S.S. Lesson." We seek a generation of Methodists able to give a reason for the faith that is in them. The Commissions on Missions and Finance are undergirded by "Tithing My Income" in place of mere "Offering" or token giving. Our offering is not for segments of our program; but, with a vision of and for the total church program, it is a challenge to tithe.

Finally, the four Commissions and the total program of the church are supported by lives nourished through "Daily Bible Reading and Prayer." This *The Upper Room* encourages. In place of mere "Attendance" and "Offering," this record system is a better barometer of the spiritual life of the church and its school and of the effectiveness of our program to develop the spiritual.

Use of Records

How are these records used? We are seeking to find the most educationally sound ways of using these records. Proceeding on the basis that the church with its school is *one,* these stewardship-of-life items are printed on *all* our offering envelopes. To avoid taking class time from the teacher, they are to be filled out by those of junior age and above *before coming to church and church school.* They may be turned in at either.

Through a secretary each week, information on these records for each pupil or member is available to the chairmen of the four Commissions. This enables the church and its school more adequately to check on the influence and effectiveness of its work and, through the Commissions, to execute plans to strengthen our program where we are weak. Knowing our weakness is an invaluable potentiality for further teaching and work that has tremendously enriched the life of our church. Thus the chairmen of our four Commissions, furnished with sound suggestions for making effective their work, progressively enrich the life of our church.

How effective use is made of this information by the four Commissions for all these stewardship areas may be suggested by:

Our follow-up program. It is our policy to write welcome cards to visitors as well as to visit them. We check the roll for absentees, telephone them the second week, and see that they are visited if they are absent three Sundays. Also the church membership is zoned geographically, with a leader for each area whose duties are outlined by our General Board of Evangelism.

The fruits it has borne. Using this plan, we can see the spiritual as well as the financial health of the church. Since the adoption of our program based on the philosophy that the church with its school is *one* undergirded by this stewardship-of-life record system, the church attendance has increased 150 per cent. We are now in our second year of this.

Offerings the first year were two-and-a-half times greater than in any other year in the history of the church. Although the church assumed the largest budget in its history, all of it was raised in less than six months.

Sunday school attendance has likewise increased very substantially. Often the church attendance has exceeded the total church membership, as of the beginning of the Conference year. During the first year the church membership increased more than 50 per cent. During the year two of our men were granted licenses to preach the gospel.

Ninety-five per cent of those who attend Sunday school stay through the morning church worship, in contrast to the fact that members say 90 per cent went away before this program was initiated.

As an example of improvement in an individual, I think of a man past sixty who had not attended church for more than 40 years. We introduced this record system in our Sunday school, and he told me that he searched his soul for two or three weeks as he faced the challenge on the record card to see if he could do it before filling it in. Accepting the challenge, he became one of the spiritual pillars of the church. He is today a tither, a man of daily prayer and Bible reading, a most effective witness for Christ in all his daily contacts; and there is no more regular attendant than he in all the services of the church.

Since our church has accepted in practice the philosophy of the *oneness* of the church and its school and is seeking to emphasize this broader sense of the stewardship of life as a means of growing strong in the Lord, instead of emphasizing, as in the past, mere "offering and attendance," it has become a more effective instrument for righteousness in aiding its people to grow in Christian maturity.

A Local Church's Laymen Advance the Kingdom by

Majoring in Evangelism

by J. Alan Justad
Associate Pastor, Trinity Methodist Church
Grand Island, Nebraska

A FORMER member of our church returned recently and, after the service, commented, "I knew that there was something I missed in my new church. It is the invitation to membership which you give every service, every Sunday."

The deep need within lonely human beings to be invited to God through their church will never grow old. The high point of our worship service each Sunday is that moment when an invitation is given for all who wish to join the Church, or to have children baptized, to come forward. From this moment in the worship service could be written the most heart-rending and triumphant salvation story of all times. A 70-year-old man kneels and is baptized. At his side is a handsome young couple with a beautiful baby. Next to them stands a nurse who has been left alone in the world with her baby. This same picture, but with different persons —repeated each week—keeps the congregation alive with expectancy and the knowledge of God's saving power.

An Alert Congregation

Who does it? God does it through the people. No day passes but what one to five calls are made to the church office about families that members of the congregation have met and now wish the pastor to call upon. The congregation is constantly on the alert. Fifty per cent of the time the contact is made when the persons are in trouble and need spiritual help from the church.

Ninety per cent of our families are first contacted by the laymen through regular calling on new names and through the office and neighborhood contacts. Then the pastors make from six to 10 personal calls in the home.

There they learn about the family and their former church and church school training. They also talk over the vital relationship between God and the people in daily living. Literature on devotions, organization, and finances is left in the home. All the while, other members of the congregation are urged to drop in and invite the family to church activities.

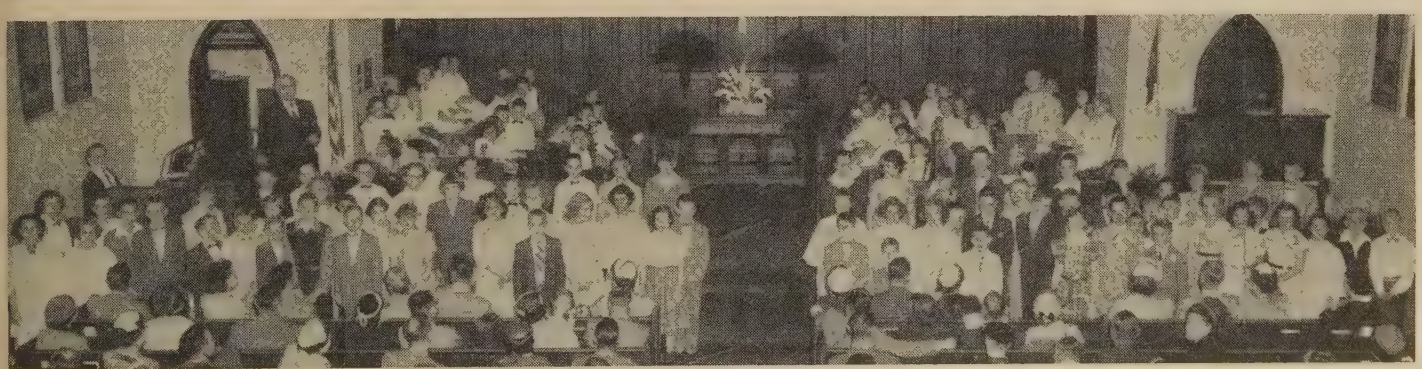
Invitation Every Sunday

We give an invitation every Sunday because we believe that when people have a religious conviction it is *here and now*. Tomorrow may be too late. We have always operated on the principle that people are basically more concerned about their relationship to God than about any other fact in their lives. We consequently talk about this and give an invitation in the home on the first visit to join the Church. Amazingly, the people respond; for this is a basic call within their lives.

By working on new families every

Left, members of the Fishermen's Club, Trinity Methodist Church, Grand Island, Nebraska, pose in front of the church.

Below, this large membership class bears witness to the effectiveness of majoring in evangelism.



day of the week—making our personal goal two families a day—a constant flow of new families is being prepared through the personal home religious visits so that new families are coming in throughout the year.

Nine months of the year, from fall to spring, each Sunday night, classes are offered on all phases of churchmanship. This provides an excellent opportunity to learn as well as to get acquainted.

We always act on the assumption that new families want to be religious. This removes them from a defensive position to a responsive position, and they willingly talk of their former religious activities and relationship to God and the Church.

Key Persons

The laymen are the key persons in every part of our evangelism. We mentally divide evangelism into three parts: (1) the initial move toward friendship, (2) the invitation and entrance into membership (each Sunday a different lay person, man or woman, welcomes the new members on behalf of the congregation), (3) assimilation within the week if the individual or family is not already in some church activity. Fifty per cent usually are active before membership. The chairman of the various activities and organizations are given the names of all the new members.

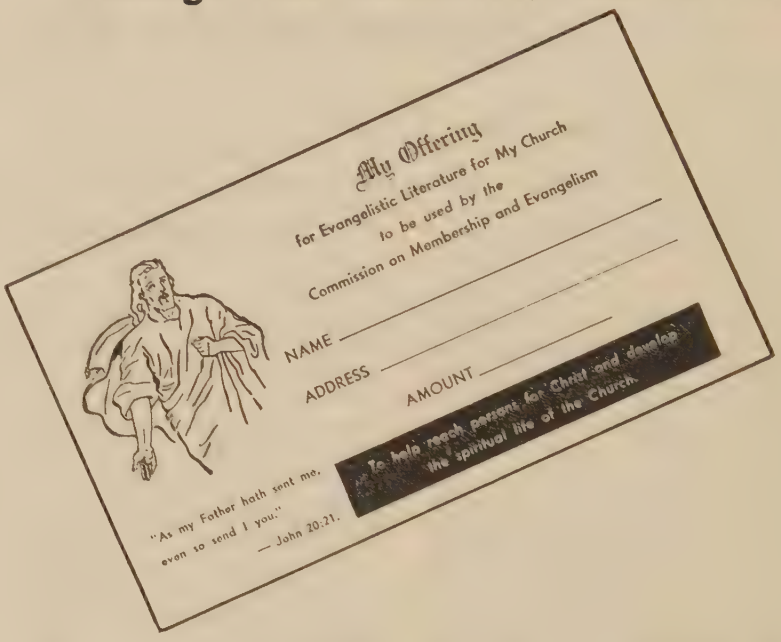
Evangelism is at the heart of everything we do. On the back of the financial pledge card there is also a spiritual pledge which reads "I will strive to win at least one new family to Christ and His Church this year."

We feel that if people are not in some church, they have a definite place in our church. Families who attend no church are invited to be united in our church.

America is on the move. In our town of 30,000 people, one out of every four families moves each year. This alone presents a constant challenge. Beyond this, however, we have found untold numbers of unchurched families everywhere we have turned in our town. As a result, our church has grown from 1,800 members to 4,300 members in the past eight years.

This has proved one thing. Wherever we turn, there are people who have a deep longing for God and Christian fellowship and who are just waiting to be asked to unite with the Church. From 70 to 80 per cent of our new members have joined on profession of faith. When they were asked why they had never joined a Church before, they simply replied, "No one ever asked me."

More Money for Evangelistic Literature Through This Attractive, Free Envelope


My Offering
for Evangelistic Literature for My Church
to be used by the
Commission on Membership and Evangelism
NAME
ADDRESS
AMOUNT
To help reach persons for Christ and develop the spiritual life of the Church.
"As my Father hath sent me, even so send I you."
— John 20:21.

Every local church Commission on Membership and Evangelism can increase the effectiveness of its work through greater use of evangelistic materials and literature. Therefore, all churches should allot in their annual budget adequate amounts for this purpose. But where that has not been done, we make the following suggestions:

First, that the Commission members familiarize themselves with such basic evangelistic items as SHEPHERDS, the Monthly Journal of Evangelism; Visitation Evangelism Packets; Spiritual Life Packets; Church Attendance Movement Packets; Turn Over Charts; TIDINGS Tracts-of-the-Month, and TIDINGS evangelistic books.

Second, let the pastor, the Commission chairman, or his representative present to the congregation the need for evangelistic literature and the ways in which its use will strengthen the church. Let an explanatory letter be mailed to members and constituents prior to the service where this is done.

Third, let the pastor, Commission chairman, or his representative distribute the special evangelistic literature offering envelopes which TIDINGS will provide free to churches for this special appeal at the church service. Let the need for evangelistic material be forcefully presented immediately before the envelopes are distributed. Make the offering a significant part of the worship by consecrating it to the obtainment of evangelistic materials that will win persons to Christ and deepen the spiritual life of those who are already Christians. Be sure to receive the offering in the same service where the need and spiritual power of evangelistic materials have been presented.

Write today for your supply of the very attractive envelopes which TIDINGS has prepared for this purpose. Be sure to include in your request the total membership of your church. Address your request to **TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee.**

COMMISSION ON MEMBERSHIP AND EVANGELISM IN THE LOCAL CHURCH

TIDINGS HANDY ORDER BLANK

COMMISSION ON MEMBERSHIP AND EVANGELISM IN THE LOCAL CHURCH

Easter Materials

Quantity *Price*

Tract of the Month

_____ **"Ye Are My Witnesses"** $2.00 per 100 _____
Tract-of-the-Month Club subscribers do not order here.

_____ **Heaven,** Butts $2.00 per 100 _____

Quantity *Price*

_____ **Immortality,** Wallace $2.00 per 100 _____

_____ **Eternal Life,** Harkness $2.00 per 100 _____

_____ **I Will Follow Christ,** Hazzard $2.00 per 100 _____

_____ **Everybody Wants to Come to Church on Easter** $1.00 per 100 _____

Visitation Evangelism Materials

VISITATION EVANGELISM PACKET

Every church should order a Visitation Evangelism Packet, according to its size, as listed below. Each packet contains the minimum materials necessary for Visitation Evangelism. Every church should also order a TURN OVER CHART.

Check Your Order Here

Check packet nearest the number of your active members.

( )	100 members, $ 8.00	( )	800 members, $20.00
( )	200 members, 5.00	( )	900 members, 22.50
( )	300 members, 7.50	( )	1,000 members, 25.00
( )	400 members, 10.00	( )	1,250 members, 27.50
( )	500 members, 12.50	( )	1,500 members, 30.00
( )	600 members, 15.00	( )	1,750 members, 32.50
( )	700 members, 17.50	( )	2,000 members, 35.00

Mark Price of Your Packet Here $_____

_____ **Turn Over Charts** $12.00 a set _____
"They Went Forth—Two by Two." Designed so that a pastor can use them to train his laymen, they may be used over and over again.

_____ **"They Went Forth—Two by Two"**
Turn Over Chart booklet—a miniature of above. 35c each; 12 or more, 25c each _____

In the Visitation Evangelism Packet But Available Separately

_____ **Review Sets** (Five guidance folders) 10c per set _____
(Review pieces available separately at $2.00 per 100)

_____ **What Shall I Do Now?** $2.00 per 100 _____

_____ **Commissioning Service for Personal and Visitation Evangelism Workers** $1.00 per 100 _____

_____ **Record of Commitment Folder** $1.50 per 100 _____
This six-page folder aids in winning the prospects.

_____ **Visitation Agreement Cards** 50c per 100 _____
These cards are to enlist your visitors.

_____ **Prospect and Assignment Cards** 50c per 100 _____

Other Helpful Materials

_____ **Sound Slidefilm, "Bringing Christ to the Home"** $12.50 each _____

_____ **Sound Slidefilm, "Laymen Witness for Christ"** $12.50 each _____

For Non-Resident Members

_____ **"Be a Member Where You Are"** $2.00 per 100 _____
The name of this leaflet by Dawson C. Bryan explains its purpose.

YOUTH VISITATION EVANGELISM

_____ **Win Youth to Christ** $3.00 each _____
A new youth-to-youth visitation evangelism flip-chart. To be used in training youth and adult workers with youth in methods of personal visitation evangelism in Christian Witness Missions. 55 pages—14x21 inches—2 colors.

_____ **Christian Witness Mission Packet**
These packets contain appropriate amounts of visitation evangelism materials necessary for a Christian Witness Mission. Order according to the number of teams participating in the mission.

_____ **Packet for 2 teams** $2.00 _____

_____ **Packet for 3 teams** $3.00 _____

_____ **Packet for 4 teams** $4.00 _____

_____ **Packet for 5 teams** $5.00 _____

SPIRITUAL LIFE EVANGELISM

Turn Over Chart

_____ **"Spiritual Life for Methodist Christians."**
Helps all church members become more active. Sections on Methodist faith, heritage, duties, and the Church at work. $12.00 each _____

_____ **Pocket Chart Booklet**
A miniature reproduction of the above chart. 35c each; 12 or more, 25c each _____

For materials for a Church Attendance Movement from Easter to Pentecost, consult December and January *Shepherds* or write for descriptive order blank folder.

Helpful "How" Booklets

10¢ each; 6 for 50¢, any title

Quantity *Price*

_____ **Four Nights for God.** A new, more comprehensive, and all-inclusive plan for winning persons and establishing them in the faith. _____

_____ **Assimilating New Members** _____

Quantity *Price*

_____ **The Spiritual Life Fellowship Plan** _____

_____ **The Religious Census** _____

_____ **How to Have a Preaching and Reaching Revival in Your Church** _____

Prayer Life Materials

_____ **You Are Participating in a Prayer Vigil** $1.00 per 100 _____

_____ **My Pocket Prayer Card.** A folder for the billfold. Includes four-color Sallman's Head of Christ. $2.00 per 100 _____

_____ **Prayer Cell Covenant Card** $2.00 per 100 _____
Basic to your Prayer Life Mission

_____ **Prayer Circles Card** $2.00 per 100 _____
Contains prayer covenant, prayer list, and prayer suggestions. For individuals and groups.

_____ **Prayer Helps** $2.00 per 100 _____
Every church should have this leaflet available in sanctuary and prayer room.

_____ **Hymns of Prayer and Praise** 10c each _____
A small book of hymns (words only) and prayers.

_____ **My God and I** 5c each; $4.00 per 100 _____
A challenging self-examination folder.

_____ **How to Conduct a Successful Prayer Circle in the Home.** $2.00 per 100 _____

_____ **The Family Prays,** by Mrs. Grace Sloan Overton. Inspires families to pray together. $2.00 per 100 _____

_____ **Learning to Pray,** Howard L. Stimmel. Another favorite. $2.00 per 100 _____

_____ **A Primer of Prayer,** by Charles M. Laymon. 50c each; 12 or more, 35c each _____
Helpful suggestions to deepen the prayer life of your people.

Helpful Books

50¢ each; 12 or more, any title, 35¢ each

_____ **The Bible and Our Daily Living** _____
by Charles F. Jones

_____ **Greatness and Simplicity of the Christian Faith** _____
by Henry Churchill King

_____ **Spiritual Life Through Worship** _____
by Clinton M. Cherry

_____ **Spiritual Life Through Witnessing** _____
by Everett W. Palmer

_____ **The Methodist Primer** _____
by Bishop Charles C. Selecman

_____ **The Evangelistic Message of the Bible** _____
by John Paterson

_____ **Progress Through Prayer** _____
by Clarence Seidenspinner

_____ **Sin and Salvation** _____
by Wm. F. Hovis

_____ **God Is Our Strength** _____
by Bishop Gerald Kennedy

_____ **A Primer for Christian Living** _____
by Rolfe Lanier Hunt

_____ **Beliefs of a Methodist Christian** _____
by Clinton M. Cherry

_____ **A Primer of Prayer** _____
by Charles M. Laymon

Helpful Booklets

_____ **Basic Beliefs of the Christian Faith,** by H. W. Hahn. ..... **10¢ each; 12 for $1.00** _____

_____ **The Story of Evangelism** ..... **25¢ each; 10 or more, 20¢ each** _____

_____ **The Time of Your Life,** Lacour ..... **25¢ each; 10 or more, 20¢ each** _____

_____ **Tell Me the Story of John Wesley** ..... **10¢ each; 15 for $1.00** _____

Membership Emphasis

_____ **Methodist Membership Kit** ..... **50¢ each** _____

_____ **The Methodist Membership Card** ..... **$1.50 per 100** _____

_____ **Attendance Registration Cards** ..... **50¢ per 100** _____

_____ **Evangelistic Literature Offering Envelopes** (Free) _____

TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee.

PLEASE FILL MY ORDER AS CHECKED. **Total amount of Order**_____

( ) Payment enclosed ( ) Charge to Treasurer ( ) Charge to my account

Rev., Mr., Mrs. Miss **NAME**

ADDRESS

Church Treasurer

Address

Date _____ Order placed by _____

Please sign, do not type, your name in the space provided above.

For An Evangelistic Easter

Easter Leaflets

Eternal Life

by Georgia Harkness

$2.00 per 100

A six-page, two-color tract stating the significance of the Resurrection and its meaning for us today.

Immortality

by Eva M. Wallace

$2.00 per 100

Presents haunting evidences of the eternal life. Brings comfort and strength.

Heaven

by Mary Lee Butts

$2.00 per 100

An Easter tract containing a statement of personal faith and a testimony to the Life Eternal.

Easter Card

Everybody Wants to Come to Church on Easter

$1.00 per 100

A beautiful two-color card suitable for mailing to every member and prospective member prior to Easter Sunday. Very popular.

Excellent for Holy Week

The Bible and Our Daily Living

by Charles F. Jones

Application of Bible truths to life.

50c each; 12 or more, 35c each

Basic Beliefs of the Christian Faith

by Herbert W. Hahn

Pointed explanations of Christian doctrines.

10c each; 12 for $1.00

Everybody Wants to Come
To Church on Easter

Why Not?

Easter is THE GLAD DAY of Christianity

Sing with all the sons of glory,
Sing the resurrection song! . . .
Life eternal! Heav'n rejoices:
Jesus lives who once was dead;
Join, O man, the deathless voices,
Child of God, lift up thy head!

Your church gives you a cordial invitation to attend church and Sunday school on Easter; it even urges you to do so.

Your church just as cordially and urgently invites you to its services every Sunday from now until Easter.

Build up Easter joy and faith, and experience the power of the resurrected life now.

"See You in Church Sunday"

Shown here in actual size is the card described at the left. Order in quantities from the address below. Airmail your order today.

TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee

Develop the Spiritual Life of ALL your members

Touch every family of your whole constituency, every day, with the Parish Cultivation Plan. Reach not only the regular attendants but the absentees. Make a regular contact with people who are on the fringes of your program. Make effective use in your church of a plan that has helped to strengthen the program of hundreds of churches by strengthening the spiritual lives of every family for which you have responsibility. Program is self-supporting. Write for details of The Parish Cultivation Plan.

1908 Grand Ave. THE UPPER ROOM Nashville 5, Tenn.

Bulk Rate

NASHVILLE TENN.

U. S. POSTAGE
PAID
PERMIT No. 43